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Theological Seminary,

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THE MISSIONARY HERALD.

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THE CALL FROM INDIA.

IN April last the Missionary Herald presented a strong appeal for greatly enlarged efforts to evangelize Africa. In September, the brethren of the North China mission urged the demands of China, as even much more imperative than those of Africa. The claims of India, too, in view of the changed attitude of many of the people since the famine, have been more than once alluded to of late, the July Herald containing a somewhat full account of the new movement in Tinnevely. But two letters just received from brethren of the Madura mission make it plain that the claims of that field must not be forgotten. These letters are received in season to be used in this number of the Herald only by displacing other matter already in type, but it seems desirable that members and friends of the Board should have the facts before them when they gather at the Annual Meeting in Milwaukee. Obviously new and expensive work must not be undertaken at the risk of inflicting irreparable injury upon fields already under cultivation and giving rich promise of a speedy harvest. The question with the Board and its Prudential Committee must be, "Will the churches properly sustain the old *and also* provide for new operations, looking to the salvation of the whole world?"

Mr. Rendall, secretary of the Madura mission, sending the estimates of needful expenses for the year to come, and pleading against reductions by the Prudential Committee, brings to view the influence of curtailments for the present year on some portions of the mission work. Extracts only, relating mainly to the schools, will be given here: —

"1. *The Seminary at Pasumalai*. — This institution has a theological department for the education and training of married catechists, selected from the different stations; a department for the education of their wives; and a preparatory department for the higher education of youths in our mission, some of whom may hereafter enter the theological department, and others may become teachers, or engage in any work for which they may be fitted. There are now forty-five pupils in this department. Our estimates were based on

the principle of an economical support of the institution in these departments, to meet the known wants of the mission. Mr. Washburn is called to retrench, and how can he do it?"

Two methods are mentioned as those which might be thought of, but which it was believed could not be pursued, and Mr. Rendall continues thus:—

"There remains only one other method of reduction. Mr. Washburn must reduce the number of pupils. He must refuse to take candidates for the theological class, and that too at a time when God in his providence is opening up this district, as he never opened it before. When we are in such pressing need of well-trained catechists and pastors, we must still continue to carry on the work with men only partially fitted for their duties. In the preparatory department, Mr. Washburn must refuse to receive candidates applying to us for education, and permit them to enter schools outside of the mission, where their training will be adverse to the principles so dear to us. It will still be necessary to keep up the same number of teachers, as the number of classes cannot be reduced. Thus for the lack of a few rupees, the institution is injured in its work and in its prospects, at a period when, of all others yet known in our history, it requires enlargement.

"2. *Boarding Schools.*—The estimate, of 906 rupees for the Girls' Boarding School, is only half of the sum needed in an ordinary year, for the support of the school,—not more than two fifths of the sum needed at present. The school is reduced by the action of the Committee to 681 rupees. What is the missionary to do? The call is imperative to enlarge. It is so loud for a department for training school-mistresses, that it is already arranged for. The reduction referred to makes the appropriation cover only a third of the expense of the school.

"In regard to the station boarding schools, the estimate, as heretofore in good years, was 408 rupees, less than half what is needed to support the school in prosperous times; and by this reduction each missionary is required to sit down quickly and write 306 rupees. Now this implies that the missionary either reduce the school in number, so as to leave it inefficient, or that he present the case to friends, to increase their subscription, as funds expected from the Board had not been sent. We were always of the opinion, that this soliciting of funds by private individuals had its evils. It sometimes distracts donors at home, and it is not the most pleasant work for a missionary. Consequently we were averse to increasing the evil, by soliciting funds heretofore granted by the Committee. It is, however, the only way open to us, and only in some cases will the schools receive the needed aid. In other cases schools will be left to suffer. Please bear in mind, that in making our estimates for these schools, we take into consideration the amount we may expect from fees, from government grants in aid, and from all other available sources. We only ask a *portion* from the Committee. Now it must bear hard upon the schools, as you will see, to cut down this part at a time when, from famine prices, the amount granted is lessened in value, and really effects an additional reduction of twenty-five per cent. Besides, the new rules of government respecting grants come in force this year, and as a result, the schools cannot receive from government much more than half the amount formerly received. From this statement you can judge of the anxiety on our minds in keeping up these schools, so manifestly needed for the interests of education in our mission.

"3. *Hindu Girls' Schools.* — These have been in operation for a number of years, and are manifestly effecting a silent revolution in the families of the higher castes. This is one of our chief means of reaching these classes, and in many cases these schools prepare the way for Bible women among the mothers of the children. Could we bring these schools before you, so that you could see their good effect, we feel sure you would be slow to take any step to cripple them in their good work.

"4. *Day and Village Schools.* — These schools are most intimately connected with the evangelistic work at our stations, and in our village congregations. In most cases, the teacher, beside conducting his school, acts as catechist for the congregation. To cut them down twenty-four per cent. in a year of scarcity is cutting into the vitals of our work.

"Before you receive this letter you will learn from our correspondence, that the famine, instead of closing avenues, has opened them, and that never before was there such a call for the extension of our work in all its departments. We trust that, with us, you will prepare for a forward move, in the conquering of this district. The year 1878 will be a year long to be remembered in the history of our mission. The adjacent missions (English) are calling upon their Home Committees to raise large sums to meet the emergency in providing for the instruction of the large number of new converts lately added to these missions. There evidently is a crisis in South India, and very much depends upon the way the Church meets it.

"When it comes to the point that the churches sustaining the Board do not contribute enough to support the missions, then we see no other way but for our missions to suffer, by such reduction as we have been obliged to suffer this year. But while we feel the hardship, we shall breathe a prayer that the Lord will most signally arouse his people to a sense of their duty to the heathen perishing for lack of knowledge."

In another letter Mr. Rendall says: "Since our mission meeting I have heard from nearly all our stations of fresh additions to the congregations, demanding very considerable enlargement. It will be impossible for us to meet the demand on the basis of our estimates. A crisis is upon us, and God is moving upon the hearts of the people inclining them to renounce idolatry. They are coming to us in far larger numbers than ever before. They are coming, too, in deep poverty, unable at present to give much for their catechists and teachers. In Tinnevely, in the mission of the Society for the Propagation of the Gospel, 16,000 persons have renounced idolatry; and in Ramnad, the only station of that society in our district, 4,000 have been added to their congregations. It is evident that a wonderful change is going on. I never knew a time when there was such a call to go forward in our district. It would be wise, had you the means, to send us extra funds to meet this emergency, as English societies are doing. But if this cannot be done, I do trust that you will be able to send us the full amount of our estimates. It will be simply calamitous to curtail."

The other letter referred to, as just received from this field, is from Mr. Washburn, who has charge of the Pasumalai Seminary. It was designed rather as a private, friendly note to the Home Secretary, but it so well brings to view some of the openings and calls in that field that large portions of it will be

printed. Noticing, first, special work thrown upon them by the famine, Mr. Washburn says:—

“We, here, have been very still of late. I will not say what has been the cause of our silence further than that in no year since I came to the mission has there been more work needing our attention. Not to speak specially of the work in relieving distress and distributing funds, we still have within a stone’s throw of our door over 170 children, most of them orphans or friendless little waifs, who look to us for food, clothing, teaching, superintendence, and care. We have had them in temporary sheds just in the rear of our house, for the last nine months, expecting again and again to close up the affair, and send those who were absolutely friendless to some home. But the Madura Relief Committee, composed of the English judge, Mr. Rendall, and a number of native gentlemen, were so desirous that we should keep it on, that they have again and again set apart a large amount of funds for the purpose. What could we do? Most providentially we secured, just at the outset, an excellent young man to look after the teaching of the children and the details of their feeding and lodging.

“I presume a thousand children, from villages we never could get at, have lived here, several months each. They have, all who were able, been in school, attended church, learned the Bible and catechism, precisely as if they were Christian children. Caste has been ignored from the first, and we have not had the least trouble. I think most of the larger boys and girls are accustomed to pray in private every night, before retiring. We are amazed at the way the children are learning the Bible and hymns, and the enthusiasm they show about it.

We have been able to show the people what Christianity is, to such an extent that high caste heathen people are ready to put their children into our hands, though we are foreigners, and leave them wholly to our care. I do not suppose these children are Christians; but I do not, on the other hand, suppose they are going to grow up like the heathen of the last generation. And they are shortly to take the place of those who are fast passing off. The famine (trial) census makes the loss of the population in the famine districts not far from thirty per cent!

“We shall see in many respects a new Southern India when the country shall have readjusted itself to the new order of things. Property will have been much concentrated, and the race of serfs greatly increased at the expense of the small property holders. Caste, too, will have been much shaken, and the slowly growing distrust of the heathen deities and devils will have been accelerated.

“You, perhaps, may remember once asking me what the churches were to look forward to, with respect to the rapidity and the methods of the spread of Christianity in India. I told you then, that my observation did not warrant me in encouraging our people to expect wonderful popular movements, by which a nation should be born in a day; but that we had great encouragement to patient, hard—if you please plodding work. And now, after further observation, I believe more than ever in the results of the hard work, long continued in one field, of kind-hearted Christian men. The results of such work will abide for the foundation of an indigenous church here. We have good illustrations of it at some of our stations.

“ But since I wrote you Providence has introduced an element into this matter, — the famine and its effects have been such as no man has ever seen in India before. The English High Church Society, — the Society for the Propagation of the Gospel, — working directly along our southern and eastern border, claims to have received under instruction close upon 20,000 persons within the last ten months, and is still having applications as numerous as ever.

“ Of course there is much in the religious attitude of that society with which I do not sympathize ; but though some of the Madras papers attempted to belittle the movement, and when they found that was impossible, represent it as wholly a mercenary affair, their attempt has failed, and it will take its place among the most remarkable missionary events in Indian history.

“ The S. P. G. has been increasing in vigor, and has stood ready to help in the erection of churches and schools, and in the support of evangelists and local catechists. In fact it was the enterprising and growing society for the time being, and the people soon saw it, when they were ready to leave their heathenism.

“ The other day I attended the dedication of a little church in my old station, and knowing that the whole of the Pariah part of a neighboring village had come to us from the Roman Catholics, and that after severe persecution some of them had been admitted to our communion, I asked an intelligent man what was the cause of this movement *en masse*. I should, perhaps, say that the relatives of these people, dwelling in their midst, have been Protestants for twenty years, and excellent Christians ; and these people knew perfectly well what they were about. The reply to my question was this, in substance, — ‘ They have become intelligent by contact with Protestants, but they have further been observing what Romanism has done for them, and what Protestantism, through its schools and catechists, is doing for the children of Protestants, and they believe it will be better for their children to grow up Protestants than Catholics. I believe this is the exact position of a great number who put themselves under instruction and become members of our congregations, — a conviction of the truth of Christianity, and that it will be a blessing and a benefit, here and hereafter, to them and their children. These are not members of our churches, but it is out of this class that the larger part of our communicants come. How can you expect heathen, steeped in all the evils and vices of heathenism, to come to us at first from the highest Christian motives ? But they do value our Christian schools, and the wholesome influence of the missionary. I pray you then, when you begin to consider curtailment, don’t look at our schools and say : ‘ We can spare them, — cut them off.’ If you do, you cut off the hands with which we seize both parents and children.

“ The S. P. G. has not done all the work and gathered in all the fruit in this harvest time. From accounts that reach me I infer that more than a thousand people in our mission districts have put themselves under instruction. It is most unfortunate that the retrenchments of the last two years have made it impossible for us to answer these requests in any adequate way, where the people live far from occupied villages. The chief success of the S. P. G. has been in a country only about sixteen miles from Mandapasalai.

Dr. Strachan, their secretary, wrote us last month, offering to buy us out at Mandapasalai, and take over our work in that quarter, — to assist new comers in the erection of churches and school-houses, and the support of catechists ! We are, therefore, in a very painful position, obliged to decline their offer, yet unable to do that which, if done, would probably be as the work of ten years in ordinary times. We can occupy this position for a time, with the hope that before long we shall be better able to do the work ; but we must not be kept long in such an attitude.

“ I fear the churches at home did not get the permission of the Lord of the harvest before they made it necessary to reduce our estimates last year. We certainly ought not to fail to use our opportunity and also keep others from using it. And while we appreciate the hard times in America (for we have seen something of hard times here), I want to beg of our churches to consider the unparalleled position in which we stand. Probably never before, in our mission history, could we have used money and men to so good advantage as now. This is the harvest season, after forty-five years of work in this district. Shall another society come in and reap our fields now ? That is the question. I have written this to show you the position of our general school work and of the schools at Pasumalai. They all hang together and are all one. We want to keep up our station schools largely as evangelizing agencies, and we want now more men than the Pasumalai school can furnish, to place as catechists and school masters in our congregations. So strongly did the brethren feel the need of keeping up these schools, that though the appropriations to them are less than last year (and we overran them), they have insisted in sending their students here, so that we have twenty per cent more scholars here than last year, and the expenses have increased in proportion. But the fact is, every missionary was in need of well-trained men last year, before this movement began, and he is far more in need of them now. We may as well close up business if we are here only to hang on.”

MRS. CORNELIA M. RIGGS.

[THIS young but devoted and highly esteemed missionary worker among the Dakota Indians, the wife of Rev. Thomas L. Riggs, died suddenly at Bogue Station, fifteen miles from Fort Sully, on the 5th of August, in the thirty-first year of her age. She was the daughter of Hon. J. B. Foster, of Bangor, Maine. The following obituary notice is an abridgment of one prepared by Rev. R. B. Howard, and published in “The Advance” of August 22.]

The writer first knew this departed missionary as “Nina” Foster, a golden-haired, fair-cheeked, gracefully-formed little Sabbath-school scholar of ten, at the Central Church in Bangor, of which Drs. George Shepard and Samuel Harris were then joint pastors. Her quick, laughing eye ; her sensitive face, reflecting every changing thought ; her constant companionship of an only sister, a little taller ; her ready answers to all Sabbath-school questions ; her constancy at church ; her intelligent appreciation of the Professors’ sermons, and

her sunshiny presence at school and at home, were among the impressions which her childhood gave.

I am not quite sure of the date when she confessed the Saviour, whose love she seemed to have grown into, but I remember she looked very small in stature, and young, when she stood up with others to assent to the dear old covenant with Christ and his church. [Eleven years of age.—ED. OF ADVANCE.]

She lacked no means of cultivating the rare powers of mind which she developed. Many things she seemed to learn intuitively. Her scholarship was bright, quick, accurate. Literature was her delight. In social life few shone more brilliantly or were more admired and sought after. Her beauty of person was of a rare and noticeable type. Her conversational powers were fascinating. . . . During a visit at Chicago, she became acquainted with Mr. T. L. Riggs, son of the veteran missionary and translator of the Bible into the Dakota language, then a student in the Theological Seminary, preparing to be a missionary to the Dakotas. They were married December 26, 1872.

The engagement, marriage, and devotement to missionary life of this beautiful and accomplished girl, eminently fitted to adorn any society, and apparently adapted to lead her companions to a higher, sweeter experience of Him who loves the rich as well as the poor, occasioned much comment in the social circle in which she had been prominent. Christian people and even Christian ministers were inclined to say, "Why this waste?" Some did say it. Some spoke in bitter and almost angry condemnation of her course. What could she do for the coarse, degraded Indian women, that might not be better done by a less refined, sensitive, and elevated nature? Why shut up her beauty and talents in the log cabin of an Indian missionary? It was a shock to some who had preached self-sacrifice, and a surprise to many who had been praying the Lord of the harvest for laborers. But none of these things moved her.

The wedding greetings were followed immediately by good-bys. As Judson and Ann, his wife, sailed across the Atlantic for India, over half a century ago, so this young couple turned their backs upon churches, friends, and civilization itself, went to the far western wilderness, and made themselves a home among a people almost entirely heathen. In due time they erected their log cabin on the treeless prairie, in sight of the rushing Missouri, and proceeded with their appointed work.

The Dakotas gathered around them; the women were taught sewing and other housewifely accomplishments; a school was established, preaching services were held, and the tenderly reared young wife of the missionary proved herself, in all his hardships, a helpmeet indeed.

At the meeting of the American Board at Minneapolis, in October, 1873, Mrs. Riggs was present, and the ladies who made up the large audience that filled the church at a session of the Woman's Board when Mrs. Riggs pleaded so eloquently for a young lady helper, will easily recall her vivid portraiture of the needs of the poor Indian women, and the wonderful enthusiasm that was awakened when two or three volunteered to go. She again addressed the ladies when the Board met in Chicago, in 1875; and when she referred to the consecrated life and efficient services of Miss Bishop, who had volunteered and been accepted two years before, as her helper in the mission, and who had come home to die, all hearts were moved, and tears flowed freely. Again she made

a most earnest and touching appeal for the Indian women, depicting their hopeless sorrows and sufferings without the gospel. At the close of her remarks it was announced that Miss Bishop was dead, the news having come by letter to the President of the meeting. Two young ladies, Miss Emmie Whipple and Miss Mary Collins, offered to go as assistants in the place thus made vacant. The three were, before many weeks, happily employed in the work, and everything pertaining to the mission seemed the most hopeful and promising.

In the summer of 1877 the young ladies were again in Chicago on a brief vacation, and Miss Whipple addressed ladies in other places, to impart to them some of her own enthusiasm for the cause; but she was taken suddenly ill in Chicago, early in August, and died within two weeks. This was a terrible shock and grief to those at Fort Sully. Miss Collins was with her friend until death, and then went to do what she could to comfort and help Mrs. Riggs. Now, just before the completion of one short year, Mrs. Riggs herself is called to her heavenly home.

Not quite "in the Rocky Mountains," but far away toward their summits, this dear, sweet life ceased on earth, to be glorified in the Jerusalem above.

Reflections that there is no space to record here rush upon me. God seems to have made some things clearer by this life and early death, even as he did by Harriet Newell's, and so many other dear young lives yielded up to him on mission fields. One is, that the noblest of mankind reach their highest use when consecrated to the salvation of the lowest and meanest of those who bear the Divine image. In nothing could this life have been more effective than in the striking and impressive example which it constantly gave, to the "peering," eyes of the degraded beings around her, of true and holy marriage, and the joys of a Christian home.

Another thought is the widespread influence that one such life exerts on missions and the missionary spirit. A third is the old wonder, that God lets such desolation come into these bereaved families in Dakota, Illinois, and Maine; such a loss to the Indians, to the mission, and to the earthly kingdom of Christ. It is only by looking at the greater kingdom, and identifying the two worlds in all their interests, their sorrows and their joys; it is only by seeing the glory of grace here, and the fruit of the suffering over there, on Christ's throne, and around it, that we are comforted.

"Then sorrow, touched by Thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light,
We never saw by day."

I cannot better close this utterly inadequate tribute to so noble and rich a life than by quoting the following words, written in a private letter by her own father: "She was ready to go; I have no doubt of this. When I look back through her life, I fail to remember one single thing that awakens an unpleasant thought of her. She would not have admitted that she was perfect, but I cannot see wherein she was not. Dear girl, she is at rest; and a blessed rest it is."

HEAVY BURDENS — WHO IS AT FAULT?

AN excellent missionary of the Board, writing recently to a friend at home, and sending his letter open to the Missionary Rooms, after some reference to his own experience when he first entered the field, says:—

“I do not mean to complain of the Board or of the mission. I believe they use, as best they can devise, the means put at their disposal, but I do complain of the churches and young ministers at home, who, after indorsing schemes for the evangelization of the world, give them such poor support— young men who are satisfied to settle down at ease in the dear home land, where there is such an abundance of unemployed ministers that each has hard work to find a place to preach, while out here millions are starving for the gospel, and missionaries are widely scattered, each trying to care for a territory about equal to one of our states. I did not mean to get off on this subject, but I can never tell the story of my missionary experience without bewailing the circumstances which made it necessary for me, a mere tyro, to undertake the management of a system of evangelistic work which might well tax the organizing and guiding power of a half dozen men of experience and wisdom. . . .

“We ought at this moment to have at this station two or three young men just from home, going through an apprenticeship to fit them for future usefulness here or elsewhere. But no. Our station, as compared with others, is considered ‘manned,’ and we may call for no more associates till one of us drops. And what is our force, as set over against our work? We have three missionaries connected with our station, but one of them is on the sick list, and off for a long absence, and it is very rare that we have more than two at their posts and fit to work. Just now one of the two is away on important business in a distant part of the empire— absent a month or more.

“The work to be done by this force is, in the first place to visit, guide, and oversee the labors of a score or more of partially educated laborers, preachers and teachers, scattered in seventeen important central out-stations, over a territory equal to that of the States of Massachusetts, Rhode Island, and Connecticut together, and at distances from the central station of from one to five days’ journey on horseback. In each one of these places the feeble and ignorant congregations of those who have accepted the gospel must be counseled and taught, protected in cases of persecution, aided in the erection of chapels and school-houses. Among them churches must be organized, and pastors selected and ordained, quarrels must be arbitrated, book sales must be superintended and stimulated, etc., etc.

“Secondly, Vast tracts of country and numberless towns and villages, where no helper is regularly located, must be constantly kept in mind and occasionally visited, with a hand and heart to seize every opportunity for putting in the gospel seed, for locating new helpers, for getting hold of and testing candidates for the ministry. And in these regions colporters must be kept canvassing the ground with the Scriptures, accompanied by words of instruction. Each one of these helpers— pastors, preachers, teachers, colporters, etc.— must have accounts and personal matters for the missionary to spend his strength and time upon.

"Thirdly, We have to run a Theological Seminary, to supply not our field alone, but all of Western Asia Minor with preachers and pastors, not to say teachers. In this institution, though we have some native aid for the more elementary branches, the missionaries are compelled themselves to give all the instruction in the strictly theological course. And the young men we have to deal with are not fully developed Christian characters, but need constant watching, private counsel, reproof, and even discipline. Some prove unworthy of confidence, and it is a constant study to decide who shall be dropped and who continued.

"Fourthly, There is a host of incidental duties which are not much in themselves, but when they come on weak men, wearied with other cares, they sometimes threaten to bear them down to the breaking point. We must act as trustees and building committee to the Female Seminary, also located here; we must keep up friendly relations with the local government officials; we must show visitors over our establishment, schools, etc., and explain everything to them, lest they carry away false impressions; we must visit the sick and poor; and in times of famine or war, must give not a little effort to distributing relief to save the wretched from death.

"And in the midst of all this, our simple domestic establishments necessarily demand many moments of time which might be spared in a land where there is not such a total dearth of physicians, nurses, artisans, and social life. To attend to all this work, two men, with one relay, are considered a full supply as compared with the working force for other places. The Christian Church sends us out to evangelize the world, and complains that our work is slow, our returns meagre, and results small. No one mourns this more than we do, but we claim that if the churches at home would support us more, with their sympathy and their prayers, would double our numbers and our means, and would study more patiently into our causes for delay, and for strong hope of ultimate success, we would more than double our results, and the reflex influence on the church at home would soon make the effort to do the work a mere bagatelle as compared with what it now is."

THE FIRST LEGACY PAID TO THE AMERICAN BOARD.

[The first legacy left to the American Board was the well-known munificent bequest of \$30,000 from the wealthy Mrs. Norris, of Salem, Mass., who died in 1811; but it was some years before the legacy was paid. The second, so far as we know, and the first actually paid to the treasurer, was from another woman, by no means wealthy, whose name is less well known, but whose gift was equally precious, perhaps equally munificent. The following notice of this humble donor has been prepared, at the request of a gentleman connected with the Missionary Rooms, by Rev. Dr. J. W. Wellman, of Malden, Mass.]

In response to your request that I would communicate to you some information respecting the life and character of Miss Sally Thomas, I am now able, having recently made inquiry of those who knew her in my native town, to give a few particulars, which, I trust, will not be devoid of interest.

She lived in Cornish, N. H., in the family of Daniel Chase, Esq., a prominent and wealthy Christian man. She was a member of the Congregational Church in that town, under the ministry of the Rev. Joseph Rowell, who married a daughter of Mr. Chase, and of course was much in his family. The period of her residence in the family began at some date earlier than 1793, and ended with her death, October 1, 1813.

A son of Mr. Rowell, bearing the name of his father, the Rev. Joseph Rowell, who is now Seaman's Chaplain in San Francisco, and who, after an absence of thirty-six years, has recently made a visit to his native town, has furnished the following statement:—

"I have learned some things about Sally Thomas, but not all that I could wish. I find no other 'Thomas' in any of the cemeteries in the town of Cornish which I have examined, and conclude that she may not have been a Cornish girl, and was probably an orphan. She lived for twenty years and more in the family of my grandfather, Daniel Chase, one of the very first settlers of the town. Her wages were fifty cents a week; and out of that sum she clothed herself, bought such things as the women of that period used to have, dressed like the aristocracy, having 'two silk dresses, and white cotton stockings.' She was a grand, good, high-spirited girl, rather short and stout in person, and the family were very much attached to her.

"Her grave stone stands next to that of my grandfather, and I send you the inscription on it, *verbatim et literatim*. It was probably written by my grandfather, and 'legaices' was probably the stone-cutter's error.

IN MEMORY OF MISS
SALLY THOMAS, WHO DIED
OCTOBER 1ST 1813,
AGED 44.

BY THE LABOR OF HER HANDS SHE HAD ACQUIRED PROPERTY
AMOUNTING TO ABOUT \$500; WHICH BY HER LAST WILL; EXCEPTING
A FEW SMALL LEGAICES, SHE GAVE FOR THE SPREAD AND SUPPORT
OF THE GOSPEL AMONG THE HEATHEN."

In view of this brief story, we can hardly help raising the question: How came this humble working woman, living among the hills of New Hampshire, at that early day, to be so deeply interested in foreign missions? The question is easily answered.

First; her pastor, the Rev. Joseph Rowell, who received his theological training under Dr. Nathaniel Emmons, of Franklin, Mass., intelligently and profoundly sympathized with the foreign missionary movement in New England, connected with the organization of the American Board. The type of piety cherished in his heart by his New England theology, awoke in him, as it did in many noble Christian men and women of his time, a desire that the gospel should be preached to every creature. Two of his own children afterwards became foreign missionaries. During his ministry of twenty-eight years, and since he died, eighteen young men from that little church among the hills have obtained a collegiate education and entered the Christian ministry. It is not strange, therefore, that a young, intelligent, energetic Christian woman, coming under the personal influence and public instruction of a minister of such faith and sympathies, should have become a devoted friend of missions, and finally have bequeathed her all "for the spread and support of the gospel among the heathen."

Secondly ; she was brought under powerfully educating influences emanating from Samuel J. Mills. A leading man in that church in Cornish, Newton Whittlesey, had married Miss Esther Robbins, a cousin of Mr. Mills, and who had been brought up in the family of his father, in Torrington, Conn. She "was a very excellent and lovely lady," "kind to the sick and poor," and in full sympathy with the missionary views of her cousin. In process of time, a sister of Samuel J. Mills, Miss Florilla Mills, came from Torrington to visit her cousin in Cornish, and one result of that visit was that she also became the wife of an influential man in the Cornish Church, James Ripley, Esq. After this, another active member of the church, William Whittlesey, brother of Newton, married Miss Abby Mills, another cousin of Samuel J. Mills. And when the first wife of Newton Whittlesey died, he married for his second wife Miss Maria Mills, who was also a cousin of Samuel J. Mills. The first Mrs. Newton Whittlesey, coming as she did from the home of Samuel, fully possessed of his missionary views and purposes, and being herself of a sweet and magnetic temperament, contributed to awaken a missionary spirit in the church, which was only deepened and strengthened when the sister of Mr. Mills came into the same church.

The Whittlesey and Ripley families were very intimate with the family of Daniel Chase, in which lived Miss Sally Thomas. In all these families, the then new work of foreign missions was a subject of engrossing interest. It was a common theme of conversation in their social gatherings, was always remembered in the family prayer, and was constantly held up before the whole household as the inauguration of a movement that would surely and speedily bring on the millennium. The heads of those families wrote of foreign missions in nearly all their letters to distant friends. They were eager for the latest missionary intelligence ; much of which they obtained from private correspondence. They could not wait for the news that came through the publications of the day. They also, considering their means, made generous missionary contributions. Colonel Ripley, with no income but that which came from the annual products of his farm, gave, one year at least, one hundred dollars to the American Board ; and during the last years of his life, devoted all his income, above his family expenses, to charitable objects, and most of it to the work of foreign missions.

The missionary influences, therefore, which were brought to bear upon Miss Sally Thomas, were powerful. Though a poor working girl, she was a Christian, and was quick to receive every Christian inspiration. Providence cast her lot in the midst of an intelligent circle of the early and devoted friends of the foreign missionary work. From the sister and cousins of Samuel J. Mills, she caught the spirit of that Apostle of missions. And naturally, when she came to make her will, she gave most of her little all, the slowly accumulated savings from her scanty wages, to the American Board, "for the spread and support of the gospel among the heathen."

Ought not this that she hath done, not only to be written on her tombstone, but also to be "spoken of for a memorial of her," "wherever this gospel shall be preached, throughout the whole world" ?

CLOSE OF THE FINANCIAL YEAR.

THROUGH the good Providence of God we are permitted to announce, at the close of this unusually trying financial year, that the current expenses of the year have been met with the exception of a slight balance against us when the books of the Treasurer closed, of \$4,568.25. This favorable record is due to four sources. (1.) The prompt and generous provision for the debt at the last annual meeting, so that it overflowed into advanced contributions for the current year. (2.) The steadfast support of regular donations from churches and individuals, so that they fall below those of the preceding year only about \$12,000. (3.) The large benefactions from those who, being dead yet speak, through the bequests they left behind them, amounting to over \$100,000. (4.) The severe stringency of the administration of the year by the Prudential Committee and by the missions, in the endeavor to limit disbursements to diminished receipts. Whether or not the latter fact is a source of unalloyed gratification to those who are eager to enter the wide open doors, calling for a vigorous advance in so many directions, is a question upon which the army at the front may desire to be heard before we reach a final decision. Suggestive hints upon this department of the subject will be found in the leading article of this Herald.

LETTERS FROM THE MISSIONS.

Japan Mission.

ADDITIONS — CHURCH BUILDING.

MR. ATKINSON writes from Kobe, July 8th: —

"You will be glad to know that the three churches I have in hand have had some additions. A week ago four were baptized and received into the Tamondōri church; yesterday (Sunday) afternoon, six were received into the Kobe church; and in the evening four were received into the Hiogo church. This gives a total of fourteen persons. The number is not large, but it is satisfactory as indicating that the churches have life and activity in them. The three churches have never been in a better spiritual condition than they are just now. I do not think the Kobe church has ever been, at any previous time of its existence, so united, harmonious, and interested in making progress as now.

"At present, Kobe is in the excitement of church building. The necessary land has been bought, and an additional sum

of money for the building has also been raised by the church. Land and completed building will cost 1,000 dollars. The building will seat about 400 people, perhaps more. As the church was not able to raise all the money, I promised to raise some from among the foreign residents. I finished my collecting just before noon to-day. The sum foots up 284 dollars. The new church is to have no debt on it when entered for worship. One of the native Christians has already contributed 100 dollars, and he will probably contribute more before the building is completed. The contract for the new building is let, and the church is to be ready for use in September. The Kobe church may, from that time, be considered as self-supporting. It will ask for no pecuniary assistance from this time on. I am hoping that, before New Year's, that church will be supplied with a pastor."

Extended extracts from a journal, apparently kept by Mrs. Atkinson, furnish

many details of a preaching tour by Mr. Atkinson and others, in May last. Some new places were visited, as well as some where Mr. A. had been on previous tours. Opposers were found, and, as on former occasions, there were things not altogether encouraging; but on the other hand, there was, as before, much to indicate great readiness on the part of many to hear the gospel and candidly consider its claims. Friends were found, as in previous years, to provide rooms for preaching and invite the people in; crowds were often present; hotel bills were sometimes paid by "believers" or others; and Mr. Atkinson was much impressed with the importance of establishing a mission centre "somewhere in the Inland Sea," where so many fields appear even "white already to harvest."

Ceylon Mission.

MR. T. S. SMITH, having been recently transferred, by the Ceylon mission, from the Manepy station to Tillipally, wrote from the latter place, June 26, stating some facts of interest in regard to the work at each of these two stations.

FOUR YEARS AT MANEPY—PROGRESS OF THE CHURCH.

"During the year 1877 there were more additions to the church at Manepy than for many years previous. The gathering in of several women at Anisotta was especially cheering, as the fruit of the faithful labors of the Bible-woman. On many accounts we greatly regretted leaving Manepy. We had become much attached to the Christians and others at the station. The work was increasing in interest with every year, and we had bright hopes for the future."

A GOOD RECORD OF A CHURCH.

"During the first four years of our residence, the membership of the church had nearly doubled; the church had become entirely self-supporting, though in 1874 it paid less than half the preacher's salary; and the annual total of its charities

had risen from less than 300 to more than 500 rupees. It had also added to the church edifice a vestry, or prayer-meeting room, had provided nice settees for seating an audience of 120 or more, introduced kerosene lamps for lighting the church and vestry, and had transformed the old ark of a pulpit, built some forty years since, into two modern desks, one for its own use and the other for the church at Navaly, which went forth as a colony from the Manepy church some fifteen or eighteen years ago.

"The membership of the church is now 56, which is more than equal to the membership when the first colony was sent out. Of these 56 members, only two individuals receive their support in any degree from the American Board, namely, Mr. Strong, the printer, who is allowed a small stipend as salesman in the depository, and my writer or moonshi, who assists me in vernacular editorial work, etc., and who is paid in part by the mission and in part by the Jaffna Religious Tract Society. Two other male members are connected with the medical department and paid with the government grant, and five are teachers or inspectors in the employment of the Board of Education; but a majority of the male members even, are entirely free from all pecuniary connection with the mission.

"The Christian women have shown more interest in personal effort for the salvation of others than ever before. The catechist is a faithful laborer. He is hardly ready, or fit, to be ordained to the pastorate, but the church are attached to him, and expressed a desire to retain him for the present without ordination, rather than have a stranger ordained as their pastor.

"We still retain charge of that station, but with all my other duties it is next to impossible for me to give much time to evangelistic work at Manepy this year. In order to do it I should go over and spend several days at a time there; and this I have not yet been able to do. While the training school is in session, of course I cannot do it, but in vacation time it may yet be practicable."

TILLIPALLY—WORK FOR WOMEN.

“Here at Tillipally I need not assure you that we find more than enough to do. This is one of the most extensive and populous of all our station-fields, and ever since the Howlands came here it has been the scene of great activity in all forms of missionary and especially of evangelistic effort. Since the advent of Miss Hillis, and, later, of Miss Howland, the work among women and by women has been remarkably developed. There are more regular Bible women connected with Oodooville station, but we have been surprised by the number of persons who have been employed at this station in teaching women and large girls to read the Bible. Quite a number of these were paid from private funds, and we are grieved at our own inability to keep them on, now that we must pay them, if they are to be paid at all. I have already visited many of the homes where women and girls have thus been taught, and the attainments which many of them have evidently made are very gratifying.

SCHOOLS.

There are twenty day schools at this station, connected with the Board of Education, including the station Anglo-vernacular school, five girls' vernacular schools, and two girls and boys, or mixed schools. Of the twenty-five teachers, fifteen are active Christians, five more are nominal Christians and candidates for church membership, and all but four of the whole number are regular attendants at our Sabbath services at the stations or out-stations. These four are the teachers of two schools of heathen origin, which were obliged by the director to accept the management of the Board of Education in order to secure government aid. We are gaining an influence in these schools even, and I am confident that they will yet become truly Christian schools.

“The presence of the Training School adds not a little to the attractiveness and importance of this station. I have long been deeply interested in it, because from it must come the educated Christian teachers for the 130 schools of the Board of

Education; and without a steady supply of well-trained, earnest Christian recruits, there is little hope of making and keeping the staff of teachers connected with that institution what it ought to be. If the Training School did nothing but train up Christian teachers, its work would be invaluable, for every earnest Christian teacher is an independent witness and evangelist, and from the ranks of the teachers the best men gradually rise, by a process of natural selection, into the ranks of the Bible-readers, catechists, boarding-school teachers, etc.

There are now about thirty pupils in the school, in two classes. Nearly all in the upper class, and several in the lower, are Christians, and most of the pupils in both classes give promise of becoming useful men.”

Madura Mission — Southern Hindostan.

THE FAMINE—RELIGIOUS INTEREST—
CHURCH BUILDING.

MR. RENDALL wrote from Madura, July 8:—

“The price of grain continues as high as ever. We must now wait for another crop before we can expect much reduction. This makes it extremely hard to support our boarding schools. We continue to feel the pressure of the famine in every department, but I trust a brighter day is before us.

“The good work continues at many of our stations. On the fourth of July, Bro. Herrick presided at the dedication of the nice new church at Malankinaru. I was there to take part, and what a contrast between the past and the present. I was there thirty years ago with Bro. Herrick, when there were only four or five families, and the great burden and prayer of the people was that their wives might be converted. Now I found a beautiful large church filled with Christians, both men and women, rejoicing over the completion of their new house. The influence, I should say, is now inclining towards Christianity. Bro. Herrick has loud calls to build churches in several places, and the people are quite

ready to take an active part in putting up their sanctuaries. A little money would do a great deal in helping on such a work.

"It is indeed a great trial to have the financial difficulties in our country continue year after year. We have long been looking for better times. But the Lord's work must be carried forward, and my prayer is that He may graciously grant his people such a spirit of self-denial, as to prompt them to make all needed sacrifice in the interest of Christ's kingdom."

Western Turkey Mission.

DARKNESS AND DAWN.

So much interest has been felt of late in the condition of the Turkish empire, so much uncertainty and danger have seemed to gather about the prospects of missionary efforts there, that readers may be interested in seeing two partial views of the case, as it has appeared at Constantinople at two periods, not widely separated from each other,—one taken from the report of the Constantinople station for the year ending in May last, the other from a letter from Dr. Wood of that city, dated July 30.

FROM CONSTANTINOPLE STATION REPORT, MAY, 1878.

"It was remarked in the report of last year, that because of political disturbances, not only had anxiety and distress begun to prevail, but fear of what might be was hanging like a dark cloud over the heads of all classes of the people. That cloud, which was then just lifting itself above the horizon, has since overspread the whole empire.

"The capital and places in its vicinity have suffered severely. Governmental disbursements have been cut off, trade has become stagnant, and many kinds of business entirely ruined. And in addition to the great increase of poverty among the native population, refugees from European Turkey, many of them entirely destitute, have come upon us like a flood. During the summer, no inconsiderable fear was felt that the hordes of

irregular soldiers that the government was summoning to its aid, turned back upon the capital, would make their irregularity felt in a manner far from agreeable to the inhabitants. But that fear passed away, and instead of Bashi-bazooks, in the early winter came the refugees. They soon filled the mosques, the school-houses, and all the empty dwelling-houses in the city. The question raised by the benevolent was, 'What can be done?' The government did something in its own way, but it seemed as if thousands must perish. In this emergency the missionary brethren took up the matter and consulted together as to the best method of doing something to aid in this work of humanity. After considerable discussion it was decided to rent a house as a refuge for some of the most needy, and where food, and clothing also, to some extent, might be supplied. The funds for this purpose were furnished by the agents of the Compassionate Fund Society, and from the Bible House Fund, through the kindness of Dr. I. G. Bliss. Into this house were crowded some eight or nine hundred persons. Mr. Hitchcock and Dr. Bliss together took the chief superintendence. After two or three months of service, the former, from a pressure of other duties, was obliged to ask to be relieved. It was hoped that in this way the missionaries might be able to show to all, and especially to the Mohammedans of Constantinople, that while their proper work is spiritual, caring for the souls of men, they yet sympathize with all who are in distress, and are ready, to the extent of their ability, to help all, of whatever nationality or of whatever creed.

"How the things which have happened in Turkey during the past year will affect the general questions of religious toleration and of political progress, it is idle to speculate. As to the Turk himself, it should ever be borne in mind that all reform for him must begin and proceed from without. If left to himself, what he has been he always will be; but it is the prayer of many that he may not be left to himself, and it would seem as if God were hearing the prayer.

"The effect of these political disturbances upon our work as missionaries has been, so far, apparently only injurious. In the first place the missionaries themselves have been hindered in their work. They have been able to make but few tours, and so have not come in contact with the people at the out-stations as they otherwise would have done. Those engaged in general work in Constantinople, as also Mr. Parsons, residing in Baghchejuk, have been mostly kept at home. Mr. Parsons and Mr. Hitchcock have, however, twice, together visited some part of the Nicomedia field, while the former has made one or two other tours, at one time spending several weeks among the people. Some other short trips have also been made. Mr. Hitchcock and Mr. Barrows have visited Rodosto, and the latter has been twice to Adrianople, and also to Nicomedia. With these exceptions we have been able to accomplish nothing by visits to the out-stations. Frequent correspondence, however, has been kept up.

"But besides these, which we may call negative evils, the hindrances of which we speak include something of a much more positive and serious character. The brethren of all the Protestant communities, with few exceptions, have been reduced to straits, and many of them to sheer poverty. Their ability has become so greatly crippled that the question of the support of their pastors and preachers is a very grave one. Yet it is still our purpose, in spite of all discouragements, to call upon the people to do something for their spiritual teachers and guides. The principle of self-support can by no means be abandoned, even at a time like this. And we believe that what seems to be an almost unmixed evil, may still, in the end, be promotive of the real interests of the Redeemer's kingdom. It sometimes requires a strong wind to separate all the chaff from the wheat.

"And there are departments of work with which the missionaries are more or less intimately connected, which are not without special interest at the present time. The Word of God is still being

given to the people. The issues, at Stamboul, of the American Bible Society, for the year 1877, amounted to more than 29,000 copies of the whole or portions of the Holy Scriptures. The British and Foreign Bible Society sold during the year, by means of colporters and at the different depots of the Society, 17,427 copies. It has also granted to schools, prisoners of war, refugees, etc., 3,712 copies. The number of religious and other books issued by the Book Department at Stamboul, for the year 1877, was 30,333 copies. Of these 5,675 were sold in the capital, 24,658 sent to the stations of the different missions. The number of tracts printed was 17,000.

"The committee appointed for the revision of the Turkish Scriptures have now finished the task assigned to them. We announce this important fact with devout gratitude. The whole Bible in the Armenian character is eagerly waited for by many.

"The 'Avedaper' newspaper has now a circulation of 1,465 copies, and the monthly, or 'Child's Paper,' of 657. These are sent to 170 different cities and towns. Considering the state of the country these figures cannot but be an occasion of much encouragement. 'The Zornitza,' or Bulgarian paper, has been greatly hindered in its circulation by the war, yet it has a subscription list of 2,446 copies."

LETTER FROM DR. WOOD, JULY 30, 1878.

"During the early days of the Berlin Congress, an Armenian ecclesiastic is reported to have said, in reply to the question why the Protestants were allowed, here in Scutari, to go forward as they are doing: 'Wait until the Berlin Congress is over, and we will show how we shall deal with them.' The Congress is over; the Anglo-Turkish convention has come to light; the intentions of England in regard to Asiatic Turkey have been revealed; and Armenians, Bulgarians, Greeks, Jews, and Turks, are awaking to the fact that religious liberty has been decreed for all the populations of the East, to the borders of Persia and Russia; and that the future of the Asiatic

portions of the Turkish empire is likely to be moulded by a great Protestant power in the interest of freedom of conscience and enlightenment.

"Some of the political arrangements made by the Congress may not long stand. The division of Bulgaria into a tributary principality, and a small autonomous province of Turkey, in order to give the Turks the line of the Balkans for the defense of Constantinople, may prove a short-sighted policy. The failure to do more for the Greeks, and the action in regard to Bessarabia, may well be criticized. But grand results were achieved; peace was maintained; independence was given to Roumania, Servia, and Montenegro; Bosnia and Herzegovina were put into the hands of Austria, which will protect from exactions of the Mohammedan Beys, and give the blessings of peace and order; the Bulgarians will have opportunity to show what they can do in self-government and security from Turkish oppression. And above all, the door is to be open among all for the entrance of the Word of God, and those influences which alone can elevate and give true prosperity. The boon of religious liberty for those populations, and for Turkey, is the crowning glory of this Congress. What an advance, in half a century, does the Berlin Congress mark as compared with the work of the Vienna Congress in 1815, and the events that followed! This formal sanction of the principle of religious freedom by united Europe must contribute an immense force to its realization in Russia, Austria, Spain, and throughout the world.

"We are not required to be admirers of Lord Beaconsfield's policy before and during the Russo-Turkish war, or of the secrecy of his diplomacy in negotiating the Anglo-Turkish treaty just on the eve of the meeting of the Congress, in order to see in him an instrument of Divine Providence for results of highest good to mankind. That an English protectorate of Asiatic Turkey will be immensely better for both the moral and material interests of its peoples than would be the Russian domination, which was in prospect

as its only alternative, who can doubt? The designs of Russia required disorder, impoverishment, suffering to the point of despair, for a series of we know not how many years, before it could come in to possess the inheritance. Its counsels to the Porte, and its influence in the provinces, would be to mislead, and embroil in difficulty, until its end was gained. But the English interpose with wise suggestions, endeavors to secure improvement, capital for the benefit of the country, coöperation with all that exists, or can be raised up, to furnish a basis of hope for a better state of things. A task of tremendous difficulty they take upon themselves; perhaps they will fail in what they hope to accomplish in concert with the now thoroughly humbled Turks; but they plainly tell the Turks that this is their last chance to save themselves politically; that England has an interest in Asia Minor and the valley of the Euphrates that it will not sacrifice to Turkish obstinacy or Turkish incompetency. England cannot afford to uphold Turkish misgovernment. The scorn of the civilized world, and the conscience of the British people, will not allow that. The Turks must yield to good counsel, and employ foreign agents in administration on a somewhat large scale, or their doom is sealed.

"How the governing class in Turkey will take all this is yet to be seen. The mass of Mohammedans (excepting those who live by plunder and oppression of others), as well as Christians, sigh for some change, no matter what, that may bring improvement of condition to them. Judging from what I see and hear around me, the feeling of the people is yet pretty largely one of incredulity as to anything really good in the way of reforms promised, and doubt as to how far the English will show themselves in earnest in the role they now announce. There is hopefulness of material benefits; but it does not amount to enthusiasm. The Armenians, as well as Greeks, are somewhat disappointed that more was not done for them in respect to 'autonomy' in those districts where they are most numerous; but the more intelligent among them ap-

preciate the difficulties of the political problem, and are prepared to accept a better administration of government, however it may be secured. The more liberal and enlightened minds welcome the prospect of a controlling English influence. Yet the prestige and opportunities which this will give to Protestantism is, of course, not pleasing to the hierarchy and conservatives. We, however, may well be buoyant in spirit, in view of the great things of Divine Providence in favor of our aims as missionaries of Him, whose is to be the kingdom which will endure when all that is opposed to it shall have passed away."

CONTINUED INTEREST AT MARSOVAN.

The Missionary Herald for September presented very cheering statements in regard to a season of special religious interest at Marsovan, about 350 miles east of Constantinople. Mr. Smith of that station, in a more recent letter (July 13), says:—

"I know you will read with interest of the good spiritual work which has been going on here in Marsovan, and you will rejoice to hear that, last Sabbath, we were permitted to see still further fruits of that work, in the reception of *eighteen more persons* (fourteen males and four females) to the church, on profession of faith. And others still have applied for admission, some of whom will, doubtless, be received after a little longer probation. Moreover, the work seems to be still going on, and we have abundant reason to rejoice over what God is doing for us. But *you* will not be surprised to hear that it is not *all* joy. For while rejoicing over these new-born souls, in regard to some, at least, of those who have been long in the church, and most of whom we still hope to be true Christians, we are compelled to say, in the very words of Paul to the Corinthians, 'I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. . . . For whereas there is among you *envying and strife, and divisions*, are ye not carnal, and walk as men?' But, as suggested in my report, there is a strong current in the right direction, and so,

amid all our cares and discouragements, our joys and hopes *abound*.

"We have just had a very pleasant two days' meeting with most of the preachers in our field. Many important questions were discussed, and it was very pleasant and encouraging to see that the watchmen on Zion's walls — *they and we* — all saw eye to eye."

Mission to Austria.

STATION REPORTS.

So little has been published in the Missionary Herald from the mission to the Austrian Empire, that readers will probably be glad to see somewhat extended extracts from the reports of the several stations, for the last year, which bring to view both the difficulties and the encouragements of the work.

PRAYER—RESTRICTED LIBERTY.

Mr. Adams, of Prague, reports in regard to operations in Bohemia:—

"The close of our sixth year in Bohemia finds the work far less advanced than we should be glad to report it. Our sixth annual report will contain nothing startling, and not much, we fear, of any special interest. Yet the gospel has been preached regularly, according to the grace imparted to us; some believers have testified, both by their lives and by word of mouth, to the reality of Christ's power to save; and souls, though few, have been led to feel the force of the truth and submit themselves to its demands.

"In outward affairs but little progress has been made. We secured, early in November, the privilege, — for it is not acknowledged as our right, — of holding meetings in the hall. This privilege has not as yet been taken from us, though we are certain of it only from Sabbath to Sabbath. Each lecture must be announced, with the subject, and each time an answer is returned from the police, permitting the lecture. A police commissioner must be present at each service, whose fee, amounting to about 87 cents, we are required to pay, besides the announcement stamp, of 25 cents. This is the only semblance of *legal* advantage

which has been gained the past year. Waiting for and ever expecting an increase of religious freedom, we find ourselves, if anything, more and more restricted. Privileges which were freely granted four years ago, are absolutely refused now. Battles that we supposed had been decided in favor of work like ours, have now to be refought, and, judging from appearances, the odds are against us. Especially is this true with regard to colportage. The restrictions upon this branch of our work amount almost to prohibition. Indeed, almost the only value of a colporter license is that it gives opportunity to visit families and speak to them of Jesus. Nothing can be sold, nothing can be delivered by the colporter, even if he has received the subscription for it days before. Licenses are taken away by the police and retained according to the will of the authorities, without even the shadow of a reason being given.

A COLPORTER FINED.

"One of our colporters, not long since, had his license taken away, and to his repeated inquiries as to the reason, no more satisfactory reply was given than that they were waiting for evidence that he had sold contrary to law. At length, after one or two months of waiting, which time was spent by the authorities in searching for evidence, he was summoned before the court, and was confronted with evidence that he had sold in three instances. The evidence was false. But he was finally convicted on his own confession that he had sold once, a six-cent Testament. The fine imposed was one dollar, with the forfeiture of his license, which there is no hope of his recovering. Bible Society colporters are treated in the same way. In certain districts there is less restriction, but it is doubtless true that the government of Bohemia is better pleased with a strict than with a liberal interpretation of the law. The latter has obtained till recently, and colporters were allowed to go and come as they chose. The law *can*, however, be so strictly interpreted as to render colportage quite impossible.

"We have now only one colporter, who resides in Prague and makes use of his license rather for visiting the people than for disposing of reading matter. Everything for which he receives an order must be sent directly from the store, nor is the colporter allowed even to act as messenger of delivery. As most of the reading matter which the people will buy, except Bibles, consists of one and two cent tracts, this arrangement is very burdensome and expensive. Scarcely any one will subscribe for such things, unless he can receive them at once, so that the work is rendered almost impossible."

SABBATH SERVICES.

"Since about the first of November, 1877, Sabbath services have been held regularly in the hall. These services have been held as public lectures in the forenoon and as private meetings, with invited guests, in the afternoon. The average attendance for the months of January, February, and March, by count, was 63, and from April 1 to the present time, it has been 42.

"This falling off after April 1 has been our experience each year, and is doubtless due to the fact, that in pleasant spring weather the gardens and places of resort outside the city offer greater attractions to those who work all the week in the pent-up city air than do religious services in a close hall, especially in the case of those in whom no real longing for the truth has been awakened.

"These services have been conducted by Mr. Novotry and myself in alternation. My very imperfect command of the language has doubtless prevented such an increase in the attendance as was to be expected the past winter. Had one been in my place who had the language perfectly at his command, the results of the year's work would have been much more satisfactory. But such a person is not to be found, and I have felt constrained to do the best I could."

OTHER MEETINGS — THE HELPER — HOPEFUL CONVERTS.

"In addition to these Sunday services, there have been meetings for Bible study

and prayer on nearly every evening in the week. These have been held at the different dwellings, and usually conducted by Mr. Novotry, except the Saturday evening meeting, held in the hall and conducted by myself. These meetings were *all*, in the winter, fully attended, — 30, 40, and more being often present.

“Mr. Novotry’s work has been of the same character as in previous years. He has labored faithfully and conscientiously, sometimes even at the peril of his health. His wife is also a very efficient worker, and her little prayer-meeting for females has been greatly blessed. The little company of believers gathered in Prague, has been, with God’s blessing, chiefly a result of Mr. Novotry’s labors. This little company, however, does not represent *all*, or nearly all, that has been done here through his and other agencies.

“There are many, very many persons in the city, who have listened to the truth for a time, and have been evidently affected by it; but who, when they have seen that sacrifices would be required if they yielded to it, have dropped off, and we have seen them no more. Some who have, as we trust, received the truth, have left the city, and are still members of the Roman Catholic church.

“There are now seventeen who partake with us of the Lord’s supper, including Mr. Novotry and his wife. At the commencement of the year the number was eleven. Since that time fourteen persons have left the Roman Catholic church and became *confessionslos*, making the whole number of those who have left that church twenty-five. Of their inward experiences, of our trials with the weak and erring, of the whole inner history in their cases, it is not easy to write. What we could do we have done to lead them in the way of life, on which we trust they have entered, and God has blessed us. But I have often, very often, wished that I could devote myself solely to pastoral and spiritual work among them, and I am sure that my whole time could thus be profitably employed.”

PERSECUTION.

“In the latter part of 1877, a persecution begun which has continued unabated up to the present time. Every Sunday, one of the houses (the one where meetings are held) has been visited by the *gen d’armirie*, sometimes represented by one person, oftener by two, three, or four, sometimes once, oftener two or three times on the same day, and those gathered together have been dispersed. The immediate cause of this was, perhaps, that the brethren and sisters there became *confessionslos*. The wildest stories were circulated about them. We have reason to believe that the officials were literally besieged with complaints, till at length they were compelled to interfere.

“The conduct of the *gens d’armes* in these visitations is often extremely overbearing and insulting, though they sometimes admit that they have no suspicions of evil conduct, and are simply *forced* to act as they do. At the funeral of a little child, when all were standing, and Mr. Novotry had uttered a few words of prayer, he was interrupted by the words, — ‘in the name of the law I call upon you to cease.’ Not a word was allowed at the house or at the grave. Last Sabbath, suspecting that one of the brethren had hidden himself, one of the *gens d’armes* searched the clothes-press and all corners of the house for him, a proceeding entirely contrary even to Austrian law.”

SEEKING PROTECTION.

“In February or March complaint was made, in writing, to the proper district authorities against these persecutions of the *gen d’armirie*. The only answer was that they were ordered thus to act. Appeal was then made to the Governor of Bohemia. They received answer that, as *confessionslos*, they had no religious belief, and thus their desire to visit each other for prayer and conference was only a pretense. The authorities knew perfectly well that, though technically *confessionslos*, they were not destitute of religious belief. This reply of the governor seemed to demand, however, a more explicit statement of their religious belief. This was prepared in a

simple form, and sent in, accompanied by the statement that they would leave the ranks of confessionslos and announce themselves as belonging to the old Evangelicals. To this the district official replied, that no such church is recognized in Austria, so that the step proposed could not be taken. The governor (staathalter), to whom appeal was at once made, gave the same answer. Now their appeal is before the ministry, and we wait with much interest the result. In the mean time, the brethren meet together each Sabbath to the number of six, eight, or ten, but are almost invariably dispersed. They usually, however, succeed in holding one service on the Sabbath. Once they were summoned by the authorities and threatened with fine, even to the forfeiture of all their property, if they did not desist. One of them has told the officers they might imprison him if they pleased, he would sing and pray and testify, in prison as well as at home. A fine of five dollars has since been imposed upon each of them. They have appealed to the staathalter, but only an unfavorable reply can be expected from him, when they must again appeal to the ministry.

"We have reason for deep thankfulness to God that he gives these brethren so much courage and patience, and we constantly pray that he will preserve them from everything that might bring dishonor upon Christ's name."



BRÜNN STATION—UNINTERRUPTED LABOR—PROGRESS.

MR. SCHAUFFLER, of the Brünn station, has met with less difficulty the past year than before, and reports in a cheerful strain:—

"The period, since our annual meeting in 1877, is the first season of work for Christ uninterrupted by the enemy, that the Brünn station has ever had the privilege of reporting. Our whole time and strength have been fully and delightfully occupied in making known the word of life to all whom we could reach, whether in meetings, in social intercourse, in the family circle, or in personal interviews.

We cannot speak of great results, but we have been permitted to see steady, quiet, sure progress. The few believing souls over whom we rejoiced at the time of our last meeting have held out, and have manifestly grown in grace, in the knowledge of divine things, and in experience of the truth. A few more have been added to their number; others have been brought under the influence of the truth, and seem near the kingdom of God; dark clouds which hung over us at the time of our last meeting have passed away without doing the damage we had great reason to fear; and, although we are continually more and more appalled by revelations of the corruption and godlessness prevalent around us, we have the most cheering conviction that the Word of God is asserting its power, and steadily winning its way in Brünn. There is in our hearts nothing but thankfulness for the past, and hope for the future."

PREACHING SERVICES—CONGREGATIONS.

"With the exception of the month of September, 1877, when the state of my health compelled me to take a vacation, I have held a preaching service on the Sabbath, the attendance on which, as well as on the Bible exposition and prayer-meeting on Thursday evening, has gradually increased. Since January 1, from sixty to seventy have been present on the Sabbath, besides our family, and over forty on Thursday evening. I have also kept up the men's Bible-class on Tuesday evening, and the Bohemian students' Bible-class on Wednesday evening. We have experienced no such marked and general work of the Spirit as to justify us in speaking of a 'revival,' but there have been deep seriousness in our meetings during the winter, a good deal of heart-searching, real growth in those who love the Lord, and some clear cases of conversion.

"The woman's prayer-meeting has borne excellent fruit. It has been attended by an average of about eight, besides Mrs. Schaufler and Miss Reich, who has efficiently aided her. Ten or twelve women have learned to pray in this meeting. I think there has been more progress among the women than

among the men during the past winter. Besides the regular meetings, there has been a good deal of personal intercourse with those more or less interested in the truth. We have received many visits, and made as many as time and circumstances would allow.

"In view of the terrible superstition, unbelief, and corruption prevalent here, and of the fact that four years ago we found only one believing soul in Brünn to sympathize with us (and she a foreigner), I think no Christian heart could fail to be deeply stirred at the sight of our little Sabbath audience. The light of divine love beaming out of this, that, and the other eye, and the intense, almost painful interest betrayed by others, who are still seeking, is most surprising, and makes the preaching of the Word of Life a most delightful privilege. There are now from eighteen to twenty attendants at our services, of whom we have a cheerful confidence that they are children of God, and as many more, who are specially interested in the truth. Of some of the latter we hope, with trembling, that they have chosen the Lord for their portion; others seem not far from the kingdom of God.

"Besides these, one believing soul passed away last fall from a scene of severe suffering, full of trust in Christ as her Saviour, and two others have left Brünn. Of the first mentioned twenty, twelve are Catholics and eight Protestants. Of the Protestants, four had begun a Christian life before joining in our services. To all the rest, Protestants and Catholics, the word here preached has become, as we have every reason to believe, a savour of life unto life.

"A year ago we could only speak of having begun to pick up the broken threads of work interrupted two years before. Now we can thank God that he has gathered here a little band of believing souls, who, though not organically connected, and still but children in spiritual life, are yet the children of God, who have learned to pray, who are growing in grace and in love and sympathy for each other, and are letting their light shine."

GRATZ STATION.

A few paragraphs only will be given from the extended report of the Gratz station, sufficient, perhaps, to give a general view of the nature and prospects of evangelistic efforts there : —

"If the visible results of our work are not so great as could be wished, they are at least gratifying. We came here perfect strangers, having only the questioned right of holding private meetings with those whom we might induce to come to our houses. To-day we have a large and ever-increasing circle of acquaintances with whom we have influence for good, some of whom have found Christ; two meetings are held every Sunday, and two during the week; and at last, after prolonged and repeated efforts, including two appeals to the Central Government at Vienna, we have a Christian bookstore and circulating library, that, in the four months of their existence, have given many pleasant indications of growing usefulness."

GERMAN MEETINGS.

"Four German meetings are held each week. On Saturday evening we have a general prayer-meeting. The attendance is not large, and there are as yet only three men, beside those of our own circle, whose voices are heard in prayer. When we think that there is, in this city of 90,000, no public prayer-meeting, and probably no other to which one may go even with an invitation, the lack of freedom on the one hand, and on the other the contrast between this and an American city, is painfully evident. On Thursday evening we hold a station prayer-meeting, where special petitions are offered for God's blessing on Austria, and the interests of the work are talked over with our helpers. On Tuesday evening we have a German Bible-class for those who seem most advanced in the truth. Although this meeting is small, we feel that it is very profitable. It affords opportunity for the free interchange of opinion, the asking of questions, and the removal of difficulties. Not to speak of others mentioned in previous reports and letters, we feel that one lady who attends

may now unquestionably be classed with earnest Bible Christians. We have had some very pleasant, and some very sad experience with those attending the German meeting. Quite a number listen with growing interest to the faithful exposition of God's word, and we fondly hope that two of the number attending on Sunday have truly given themselves to the blessed Master during this year.

"When we consider the legal difficulties in the way of evangelical work in Austria, when we look out upon the masses, so bigoted on the one hand and so utterly indifferent to religion on the other, so steeped in deception, so immoral, so destitute of conscience with reference to the sinfulness of sin, — when these and other discouragements face us, — we should quite lose heart for our work did we not know that the great Captain of our salvation is at the helm, that he is more deeply interested in the welfare of these souls than we can be, and that he has promised to be with us always, even unto the end of the world.

"Our work during the year has been hindered somewhat by the fact that some of our number have not been blessed with their usual good health. Yet we find special occasion to thank God for his continued goodness. The results are not so marked as could be wished; but we have been permitted to see some souls entering with true devotion upon a Christian life. In securing from the government the right to open a Christian bookstore and circulating library, the work has made an encouraging advance, promising in the future important results. We have put in circulation a large number of books and tracts, some of which will certainly bear fruit to the glory of God. If the first hopeful convert of the Mahratta mission was awakened by the reading of a tract; if the church at Marsovan sprang from a tract bought in Beirut eighteen years before; if similar messengers of truth could secure such wonderful results in the Japanese prison at Otsu; may we not hope, and should we not earnestly pray, for God's blessing upon these silent preachers of truth now in many Austrian families, where the liv-

ing preacher would not be admitted? The work of the Board in this empire will at length, with the divine blessing, be crowned with most gratifying results; but not without earnest consecration, self-denying work, and the united prayers of those here who love the truth, and of those at home who walk by faith and not by sight."

Mission to Spain.

REPORT OF SANTANDER STATION — CHURCH AND CONGREGATION.

VERY little intelligence having been received during the past year in regard to the work at Santander, it seems fitting, now, to publish somewhat extended extracts from the station report, recently received, for the year ending with June last. They must, however, be condensed extracts only. To the church at Santander five members have been added, making a total of sixty-nine admitted there from the first. The report states:

"Of these sixty-nine church members, fifteen are now permanently resident out of town, or their occupations keep them out of town most of the time; two have 'rested from their labors,' and eight have separated themselves from us, 'forsaking the assembling of themselves together, as the manner of some' was even in the Apostles' time.

"The average attendance on the Sunday afternoon preaching services has been about *seventy*; on the Sunday morning and the two week-day evening meetings, about *forty*."

TRIALS — PERSECUTION.

"Many things have combined to make the past twelve months the most trying that we have experienced in Spain. Our abandonment of Alevia, for the lack of funds, and then the abandonment of our excellent day-school of sixty bright and promising children, caused me intense pain and mortification. It will be remembered that at about the time my assistant was dismissed, the school teacher was taken as a conscript in the national army, saving us from the pain of being obliged to dismiss him for want of means.

"When our weakness had been disclosed, persecution began, and it has continued from that day to this, as we have never before experienced it in Santander. A prominent member of the church, who has been its treasurer from the time of its organization, and his wife, very excellent people, were singled out for a most cruel attack. They have an adopted child, five years old, a foundling, whom, when a month old, they took from the asylum. For twelve months they have waged a contest with the authorities, who are trying to take the child from them and to give it to another. The parish priest and the bishop have assured them, over and over again, that if they would 'confess and commune,' and abandon us, they would be left in peace. We have rejoiced in the firmness of their Christian faith through all the long struggle, and have been filled with wonder and admiration at the tact and energy with which they have thus far met the authorities. Time and time again the uniformed messengers of the mayor have presented themselves to the parents, with all formality demanding the immediate surrender of the child; and the Governor has personally urged me to advise them not to 'disobey the authorities' — the greatest crime a Spaniard can be guilty of; but to this day the child is with them! The case is still undecided, but if the authorities once determine to carry out their purpose, I do not see that there is any human help for our friends. The poor parents are suffering a lingering martyrdom. They greatly need our prayers, and deserve our warmest sympathy."

HELPERS FOR LUCRE ONLY.

"In the readjustment of the different departments of our work it became necessary, last December, to dismiss from the mission employ a woman who had been in it two years, as Bible-woman and teacher; a person who in the main had served well, and in whose fidelity we had full confidence. She immediately became the object of solicitude to the active Catholic ladies who have long maintained a watchful care over us! In the month

of February, she went over openly to the enemy. Her husband, who had long been out of employment, was provided for, her two daughters were placed in the convent school, with generous outfits and promises for the future, and her son, who had been in our day school for two years, was placed in an expensive private school. She was helped to start a rival school, and at once drew away several of the children, whom she had been the means of bringing to our school. Her most important occupation, however, was as paid missionary of the 'Junta of Catholic Ladies,' to entice from us members of our church and school. She hovers around the school to intercept the children; she bribes them and bribes their parents, and argues and threatens until she confuses and frightens not a few.

"Her most determined assault has been on one of the girls of our boarding-school — a lady-like and sensible person of eighteen, who was first brought to hear the gospel two years ago by Doña Dolores herself. She wrote her a letter, offering her, in the name of her newly-made friends, the liberal outfit and the generous maintenance in the convent school that her daughters are enjoying, with the promise of immediate and continued employment as school-teacher on graduating; enforcing her offer by an appeal to her Spanish pride, that was suffering the degrading restraints of a foreigner's boarding-school; prophesying that we would soon abandon her as we had done others during the last year, and that before long we ourselves would retreat from the field, leaving our followers unprotected and dishonored. Our young friend gave no attention to the letter, but kept steadily on with her work. Filled with rage, Doña Dolores then sought out her relatives and friends of every degree, and poisoning their minds with tales against us, urged them to remove her immediately from our care. Her brother is a young lawyer, indifferent on religious matters, who gives his mother a home while his sister lives with us. She found out from what influential persons he receives most of his business, and influenced them to threaten him with the

withdrawal of their patronage if he would not find a way to save his family from the disgrace of having a member of it a Protestant. The poor fellow, fearful of losing his livelihood, pleaded with his sister with tears not to ruin him; and his young wife, with fanatical bitterness, threatened to turn her mother-in-law into the street unless she should save her daughter from us, and themselves from the impending social ruin and poverty. The girl's heart was torn by the distress of her brother and the cruelty threatened to her mother, and the harsh treatment she was the cause of bringing upon her; but neither priestly curses nor Romish bribes, nor the defection of professing Protestants, nor tears, nor prayers, nor threats, have turned her from the gospel. Thus far she has remained firm, 'rejoicing that she is counted worthy to suffer shame for His name.' She is legally subject to her widowed mother's commands; but in the good providence of God, this mother, though an acknowledged church devotee, in spite of all the pressure that has been brought to bear upon her, has allowed the daughter entire freedom of action. We pray that the Lord will continue to protect this his 'little one.'

"Still our cup was not full! Satan has added another agent against us in the person of my former assistant, dismissed a year ago! He had been employed in the Protestant missions ever since the revolution of 1868, chiefly as a colporter, and as pastor in different churches in the south of Spain. He came to me well recommended by reliable persons, and helped in the work here just a year. On leaving us he went to Asturias, where he expected to find employment with a railway company, but was disappointed, and for twelve months has been unable to find work. In September he asked to be again taken into our employ, but for lack of funds, I was obliged to decline. He and his wife's family, members of the church, were so irritated by this that from that day they have not attended the meetings, and he has devoted himself to calumniating us, and trying to draw off the people from the church. Three weeks ago, hearing

that he was in great distress from not finding work, I sent him five dollars for his immediate wants. Before night he returned the gift with the following message: 'I was willing to accept it as a pledge of something better and *permanent*. I had expected that Don Guillerme, taking pity on me, would have given me a position in his work. I will take from him nothing less than that. Tell him that I go back to Catholicism; to those who know how to protect their own; and let him now look out for war!' And surely enough, the next morning he was in open league with Doña Dolores, and together they made a 'mission' to the homes of several of the church members. He told them that we were all hypocrites; that we had no faith in our own doctrines and preached them only for the sake of a living; that there was a large fund annually appropriated by our Board for the aid of the sick and the poor of this church, which we used on ourselves; that our entire mission work was nothing but a personal speculation; that we were representing to our Society that we had an assistant and a teacher, and were drawing their pay for our personal use; that he could any day overthrow our entire work by a letter to our Society, telling them of our frauds; that the truth was with the Roman Catholics, and that he had gone back to them. To the more ignorant he says that he and Doña Dolores have recently found something new in the Bible, which they had not been shown by us, and which proves that the Romish Church is right and that we are wrong! His chief weapon, however, is the blackening of our personal character and the stirring up of *Españolismo* — that national antipathy against foreigners that lies so near the surface in many Spanish hearts. He is known to have entered into the pay of some of the Roman Catholic fraternities of the place, with the especial commission to destroy the Evangelical Church in Santander, which he loudly promises to do. At the hours of meeting he skulks around corners and in door-ways near us, to intercept our people as they enter and leave the chapel, button-holing them and

pouring poison into their ears. He seizes upon the poor and ignorant women, and excites their sympathies by tales of woes that he has suffered because of Protestantism, and warns them that what he has suffered at our hands they will all some day come to. He declares that he shall soon print and send out all over the land the story of his wrongs and an exposure of the Protestants, which will be a fatal blow to us. He especially exerts himself, together with his companion missionary of the *Junta*, Doña Dolores, to deprive members of the church of their work, and to have them ejected from their homes.

"This persecution, added to the unparalleled stagnation of business at the present time, and to the increasing poverty of many of our brethren and sisters, makes the cup of their affliction seem nearly full. Considering the great simplicity of mind of many of the Protestants, and their ignorance and extreme poverty, and the fact that this Don Juan is known to have been a preacher of the gospel for nine years, and was before them as such for one year, it is easy to see that his present attitude must have influence on some minds among our people."

THE CHURCH NOT DESTROYED.

"But now that I have told the worst, you will ask, 'What is the result? Is the church broken down? Is the congregation gone?' No, no such thing! While all these things have added immeasurably to our work and to our anxiety for the past twelve months, the number at our meetings has varied but little, the same individuals — a large portion of them being members of the church — attending month after month. And for the up-holding of our feeble faith, we are permitted to see that all has 'fallen out rather unto the furtherance of the gospel.' The voluntary unmasking of him who for months, while protesting that he was more evangelical than any of us, never came near any of our meetings, and was all the while doing his best to undermine the Lord's work here, has in large measure counteracted his influence for evil against us. Our Heavenly

Father has undoubtedly permitted exactly the form of trial that has come upon us for the purpose of removing from among us some who, from unworthy motives, had united themselves with us, deceiving us and, perhaps, themselves also. Those who remain steadfast are more united than ever, and more than ever filled with the spirit and the power of prayer; 'and many of the brethren in the Lord, waxing confident, are much more bold to speak the word without fear.'

"At the close of last year, our landlord would not renew to us the lease of the house we had occupied as a chapel for two years. We were very much afraid that, owing to the special influences at work against us, and the decidedly reactionary spirit of the times, we would not be able to secure another place. But the Lord was better to us than our fears, quickly providing for us as good a room as we had left, at about the same rental, and in by far the best part of town in which we have yet been located."

SCHOOLS.

"Our day school virtually ceased to exist when our teacher was drafted into the army, in April, 1877. It went to our hearts to see the beautiful classes of bright and promising boys leave us. But there was no alternative. Spanish custom does not permit women to teach boys, and Spanish *law* does not allow boys and girls to study together, and so, with but few exceptions, the parents took their boys away and placed them again in Roman Catholic schools.

"We can now say that our family boarding-school is fairly under way. We commenced last November with two boarders and one who is nominally a servant, but who gives several hours a day to study. In February, we had to dismiss one of the boarders, but the excellent spirit and progress of the remaining one has given us great pleasure. Four day scholars have also come in for recitations with the class. We are soon expecting another girl from the south of Spain, and at this moment we are answering inquiries from two others."

ALEVIA — THE COLPORTER THERE.

"While in Bilbao, last March, I had the pleasure of meeting three or four of our good friends from Alevia. In the shiftings of their trade the basket-makers of that village do not now frequent Santander, as formerly, but push on to Bilbao, Durango, San Sebastian, and even into Navarre. When in Bilbao they always attend the meetings of the church there. I feel especially drawn towards these simple villagers who, during the last year, have been swept by a whirlwind of persecution.

"Don Antonio Fernandez, of Alevia, is the leading one among the converts of that village. In March, 1877, he resolved to move to Santander that his children might have the benefits of our school. By the more intimate acquaintance I thus gained with him, I became convinced that it was my duty to do what I could in instructing him, so that some day, when the way should open, he might return to his native village with the Word of Life. Last March he returned there as colporter. He is an exceedingly good man for the mission, full of the Scriptures, and a genuine lover of the gospel, of which he is an intelligent and forcible expounder. His presence is like a ray of heavenly light on those mountain tops, for the Holy Spirit is with him. But he has had an eventful four months. The mayor of the district is a bitter fanatic, and publicly declares that he will not rest day nor night while there remains a vestige of Protestantism in the place. Antonio meets his emissaries at every turn, and the priests, from their pulpits, threaten with excommunication all who shall help or befriend him. They threaten to drive his wife and children out of the village

while he is away, to poison them, to burn his house, to assassinate him when he is on the road alone, and they stop short only of the actual deed. He and his family have frequently been pelted with stones. The village mayor who was friendly to him has been removed, and one who will lend himself to the wishes of the priests and of his chief has been put into his place. But the greatest trial of all is, that for all these months his children have not been permitted by the mayor to enter the village school, where they might, at least, be learning to read and write. The poor father has spent many dollars in consulting lawyers and presenting pleas; but in vain. The mayor defies one and all, and good Antonio's children are growing up in ignorance while he tramps the mountains with his Bible-pack. Two other members of the church in Santander are out in this province as colporters."

BILBAO.

"In the month of March, after an absence of nine months, I made, with my wife, a long promised visit to our brother Marques, of Bilbao. We were delighted to find so good a work in progress. At the Tuesday and Thursday evening meetings there were in attendance from forty to sixty adults, and on the two Sunday meetings from eighty to ninety. Both our Spanish and English friends confirmed Señor Marques' report, that occasionally the large hall is filled to overflowing, with from 200 to 300 persons. Though the church is not yet organized, the Spanish members of the congregation, mostly during the six months ending June 30, 1878, have contributed generously to the work."

MISSIONS OF OTHER SOCIETIES.

THE CHURCH MISSIONARY SOCIETY (ENGLISH).

THE Report of this Society, published August 1, 1877, is a volume of more than 600 pages.

"The expenditure of the Society un-

der all heads during the past year has grown to the sum of £210,859 — about \$1,054,295. Of this, £18,228 is due to special work, such as the mission to Central Africa and the work among the liberated slaves of Mombasa. The re-

mainder, £192,631, is due to the general operations of the Society. The total receipts from all sources have reached the sum of £190,693 — about \$953,465."

The following table, gathered from the "summaries" of the several missions, brings into one general view important statistics of the society's work:—

NAMES OF MISSIONS.	Native Christian Agents.	Stations.	Native Clergymen.	Native Christian Lay Teachers.	Native Communicants.	Native Christians.	Schools and Sem- inaries.	Scholars.
West Africa . . .	-	4	3	17	1,165	3,230	16	1,397
Yoruba . . .	-	10	14	50	1,336	5,302	23	1,449
Niger . . .	-	9	11	14	206	716	7	172
East Africa . . .	-	3	-	8	46	318	-	-
Nyanza* . . .	-	1	-	-	-	-	-	-
Mediterranean . . .	-	7	3	21	142	1,040	15	616
Western India . . .	-	8	4†	64†	428	1,079	30	1,737
Calcutta and North India . . .	-	41	20†	601†	2,905	13,302	348	19,919
South India . . .	-	24	72	1,088†	13,341	64,873	689	21,746
Ceylon . . .	-	10	10	377	1,288	5,852	221	9,216
Mauritius . . .	-	5	2	25	204	1,192	9	330
China . . .	-	7	10	123	1,068	2,427	25	338
Japan . . .	-	5	-	2	-	-	18	9
New Zealand . . .	179	17	25	-	1,979	10,100	7	227
N.-West Amer- ica . . .	-	24	11†	33†	1,423	8,371	18	728
North Pacific . . .	-	3	-	-	900	-	4	222

The Report presents also this

"GENERAL SUMMARY OF THE MISSIONS."

Stations	177
Missionaries in Holy Orders and Native Clergymen —	
European	201
East Indian and Country-born . .	
Native	177
Lay European Missionaries . . .	40
European Female Teachers . . .	13
East Indian and Country-born . .	7
Native Christian Teachers, Male and Female	2,605
Total Laborers of all Classes . . .	3,052
Native Communicants	25,921
Native Christians	117,825
Schools	1,405
Scholars	58,042

In the "conclusion" of their Report it is said: "Once more the Committee would remind their friends that the large increase in the expenditure of the society is mainly due to the advance of the soldiers of the Cross into new districts, and the occupation of new outposts. The occupation in West Africa of Port Lokkoh and Leke, mainly taken up with a view to advance into the interior—the rapid progress of the Niger Mission,

under its energetic Bishop—the settlement for liberated slaves at Frere Town, and its little sister in the Seychelles—the mission to Nyanza, and the hopeful beginning in the Usagâra mountains—the extension of the Palestine Mission to Jaffa, and to Salt and the Hauran beyond the Jordan—the addition of Persia to the Society's list of missions—the new efforts on behalf of the 20,000 Indians of the Saskatchewan Valley, the Hydahs of Queen Charlotte's Island, and the Eskimos of Hudson's Bay—all these are instances of new work, recently taken up by the Society; and if in connection with them are considered the efforts that have been made and are making to increase the strength of the Japan, the China, and the India missions, the Committee feel sure that the friends of the Society will not only see good reason for the large increase of expenditure, but will rejoice that the Committee have heard so plainly the order of their great Commander to go forward. And, while the world is again disturbed by the clash of arms, and the nations of the earth are mustering to battle 'with confused noise and garments rolled in blood,' the servants of God will rejoice to realize that the armies of the living God are also on their march—that they are carrying onward into yet unconquered regions the peaceful banner of the Prince of Peace, 'of the increase of whose government and peace there shall be no end,' and that when all the kingdoms of the world and the glory of them shall be as the chaff of the summer threshing-floor which the wind carrieth away, His kingdom shall be established, which shall be from sea to sea, and from the flood to the world's end, and it shall be forever."

The Committee then feel constrained to notice "difficulties other than financial ones, and more grave," which now beset the work; and with special reference, it is supposed, to the recent movements of a ritualistic bishop in Ceylon, they say: "The Committee of the Church Missionary Society would heartily rejoice in the widest preaching of the true Gospel, by whomsoever undertaken. Yet they cannot but sorrowfully affirm their

* This mission is but commencing.

† East Indian and native.

‡ Country-born and native.

conviction, that in some of the forms of missionary organization now advocated, there are elements of very real danger. And they would be false to their own consciences as well as to their constituents, and would therefore not be doing their duty in the sight of God, if they did not resolutely persevere in taking measures to insure the faithful preaching of the full and unadulterated Gospel among the heathen, and to defend the native Christian congregations connected with the Society from erroneous doctrine and superstitious ritual. It has been, and ever will be, the aim of the Committee

to secure the distinct and emphatic utterance by the society's agents of those great truths of the sole supremacy of Holy Scripture as the rule of doctrine, and of justification 'only for the merit of our Lord and Saviour Jesus Christ by faith,' which have been so frequently assailed, and which are so indispensably necessary for an intelligent and vigorous piety. By the present mode of conducting the society's operations this security exists. If submission were made to claims recently advanced, it would exist no longer. That submission the Committee have declined to make."

MISCELLANY.

WHAT ONE MINISTER SAYS.

ONE who had been a pastor for many years, sending his individual contribution to the Treasurer of the Board, in August, wrote as follows :—

"I should have sent my offering to aid the A. B. C. F. M. in its blessed work ere this, but I have been waiting to see what the church in this place would do. I have known it for more than thirty years, and in other years it gave generously in aid of this cause. More recently it has given but little, not because it has diminished in numbers and pecuniary ability, but because the Herald has not been taken as largely as formerly, and the Monthly Concert has not been faithfully observed. It is painful to me to witness such a state of things, as I have always regarded the Herald and the Concert as contributing largely to the interest which every church should cherish for a cause so dear to the heart of Christ.

"In the churches in this State and in Ohio, where I have been a pastor for more than thirty years, the Monthly Concert was always welcome, and told largely on the missionary interest and on our contributions.

"I greatly regret that there is danger of finding another debt upon us at the close of the financial year; but I regret still more when I think that there is not

the *slightest need of it*. There is plenty of money in the churches professedly sympathizing with the Board, to meet all its pressing need for support and enlargement. I said this with tears and tender heart-yearnings, to Brother —, as I met him two years ago. I think he agreed with me when I further said, that on the ministers in these churches the responsibility rests for the deficiency of needful aid. I have been for a long time in the ministry, and have yet to learn that a church, under *proper instruction and training*, will not come up to a good state of feeling and action in regard to this cause. I could name instances in which churches came up to a very large increase in their contributions; and came up so *easily, so kindly*, under the presentation of God's truth and the claims of dying men, that I never was afraid that my people would not support their minister if I urged them to give to send the bread of life to earth's famishing millions.

"This question troubles me greatly: Why is it, that while there have been such extensive revivals in the churches in a large portion of our land, the contributions to the cause of Christian benevolence have not proportionally increased? I have long and tenderly loved the Board, and I cannot bear to have it embarrassed so often for the want of

funds. The thought is sweet, that I can deny myself to save those that are perishing."

THE SANDWICH ISLANDS—NEW TESTIMONY.

A MASSACHUSETTS gentleman, of high standing, wrote from San Francisco to the Treasurer of the American Board, in August, sending a liberal donation, and saying:—

"We returned from the Hawaiian Islands last week, having had a delightful visit and seen the wonderful progress the gospel has made there. I visited the native churches and Sabbath schools, and spent some time with Mr. Parker in visiting in the families of the natives. There can be no doubt that a nation has been brought into the kingdom of our Lord. I can now believe that the Sandwich Islands are as much Christianized as is New England. In some respects they excel us. I went with Mr. Parker to one of the village churches, four or five miles out, to attend a communion service. We were the only whites present. Everything was conducted with as much propriety as in a New England church. We shall all meet at the one great supper, I trust, in a better land.

"Dr. Hyde seems to have made a good beginning, and to have secured the confidence of the natives. He is working too hard, I fear.

"I do not expect to get home before the close of your year, and therefore inclose my check for — dollars, from myself and family. I prefer to help keep you out of debt rather than to pay old debts."

AN EXAMPLE FOR FEEBLE CHURCHES.

THE pastor of a very feeble church in Ohio wisely stimulates his people to do *what they can*, with others, in the great work of missions to the heathen. Sending a small contribution (of \$11) recently, he wrote: "A week ago I presented the claims of missions to our people. Accept the result, our mite. Would that it were more, — it seems so small, taking into consideration the vast needs of the field. But it seems large to us, at a single

collection, as my people are only able to raise me a salary of about \$250." If all the little churches which now make *no* contribution to this cause would do as well, the aggregate amount thus collected would make a very respectable addition to the yearly income of the Board, the offerings would be often, doubtless, most acceptable in the sight of Him who so commended the gift of the poor widow, and the quickening and *expanding* influence of such efforts upon the churches themselves would be of incalculable value.

A GOOD EXAMPLE.

MISS ELIZA USBORNE, an English lady, in 1871 gave the English Church Missionary Society £2,000 (\$10,000) to establish a female seminary in Travancore. It would not have been easy for her to invest this sum more wisely for the social and religious elevation of her sex. Half a dozen such gifts would be heartily welcomed by the American Board.

BE YOUR OWN EXECUTOR.

AN article under this caption, in "The National Baptist" presents some hints worthy of attention by those who mean to do good with the property of which they are "stewards." We give a few extracts:—

"An eminent lawyer in New York recently remarked, 'It is coming to be the case that the fact of a man's having made a great fortune is held to be proof that he cannot be trusted to bequeath it, and that soon only those will be allowed to make their wills who have nothing to leave.' In view of this tendency, the 'Tribune' justly remarks, that 'it will be astonishing if the growth of the will-breaking business does not lead rich and benevolent people to be their own executors.' Those who do good in their lifetime secure several advantages. (1.) They secure the doing of it. If they do it, then it is done. It is beyond contingency. Leaving out of view the contingency of death, how many plans of be-

nevolence have been frustrated by the depression in business. How many persons within the last few years have said, 'What I gave away, that I saved.' And then when you consider the post mortem contingencies, the case becomes much stronger. (2.) The giver has the satisfaction of *seeing* the tree which he planted bear fruit. What pleasure has God granted to man more choice and divine than that of seeing the widow, the orphan, the poor, the ignorant, the degraded blessed as the result of his sacrifices. . . . (3.) Let us add, also, that if anybody has any regard to his own reputation after death, he had better not make it an object to the heirs-at-law to tear his character to pieces."

SHARPLY PUT.

A CORRESPONDENT of the "New York Evangelist" presents some matters a little sharply, thus:—

"Many and loud have been the recent boasts that the Presbyterian Church will 'maintain her standards' against all comers. Such boasts, if justified at all, must be justified by works. But so long as the Presbyterian Church withholds men and means from the cause of Foreign Missions, and thus compels retrenchment on every field, so long she is *not true* to her standards, because she is not true to the Standard of the Cross, which she ought to carry aggressively forward among every people where her faith has flaunted it. Next to the sin of suffering this great work to languish, is the sin of apologizing for our unfaithfulness on the score of hard times. Let the truth be told. It is not because the Church is poor in this world's goods, but because it is not 'rich toward God,' that it thus retreats before the foe. Is it solely because Chicago is poor, that her fourteen [Presbyterian] churches give only about thirty-seven cents per member to Foreign Missions, and that her largest church gives nothing? Is Philadelphia so poor that her sixty churches and 23,000 members can give only \$11,450; and is it poverty alone which compels Indianapolis, with

her twelve churches and 2,925 communicants, to give only seven cents per member?"

GOOD FROM EVIL.

THE following "extract" appears in the "Missionary Herald" of the English Baptist Society:—

"The British consul at Tientsin writes to the Committee of the Famine Relief Fund in Shanghai: The officials treat the missionaries now with the most marked cordiality, and assist them in every way in their power. I shall have more to say on this subject before long. As for the people, Mr. Smith (one of the distributors) triumphantly tells us that they have at last 'opened their houses,' and that the distributors have, since last autumn, seen more of real Chinese life than all the other missionaries put together since China was opened to them! He is not exaggerating. The advent of the foreigner in all the places which have been visited is now hailed with delight, and the utmost courtesy and hospitality extended to them, not only by those who taste of their generosity, but by those who will never need it. The distribution of the funds your committee have so kindly sent by the brave and judicious band of missionaries now engaged in the work will do more really to open China to us than a dozen wars. That obdurate class, the 'Literati and Gentry,' are beginning to modify their views with regard to foreigners, and are confessing that their efforts for the relief of the suffering millions is not only an example to them, but has really been the incentive which has produced Chinese action."

MISSIONS NOT A FAILURE.

THE "Record" of the Free Church of Scotland says:—

"Those who talk of missions being a failure may well ponder with advantage such facts as the following: (1.) At a missionary anniversary the Rev. Mr. Parkhurst said, 'In my travels round the world I saw not one single *NEW* heathen temple. All the pagan worship I saw was in old

dilapidated temples.' (2.) Not very long ago there were 100,000 idol-gods in Raratonga; but lately a young man from Raratonga, visiting the British Museum, saw among the wonders there *the first Raratongan idol* his eyes ever beheld. He was born and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the gospel made. (3.) In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said, 'The missionaries have done more to benefit India than all other agencies combined.' Sir Bartle Frere said, 'They are working changes more extraordinary than anything witnessed in modern Europe.' (4.) A missionary among 10,000 Fijians said, 'I do not know of a single house in which there is not family worship.'"

CHRISTIAN SONGS AMONG THE KOORDS.

MR. PERRY, of Sivas, Turkey, made a mission tour recently among villages which took him into Koordish regions, where he visited "a celebrated Protestant who lives on his farm among Mohammedans in the mountains." Here he spent two days, seeing and hearing, in this family, much that pleased him. Among other things, he says: "We were treated, each evening, to a *concert*; the children of the family singing, for our especial entertainment, in Turkish, the hymns 'I need thee every hour,' and the 'Gates Ajar.' I need not say that, though the tune could scarcely be recognized, it sounded out sweetly from the amazing ignorance of that Koordish locality." Thus light spreads in Turkey, and the sound of Christian truth and Christian singing goes abroad.

RITUALISM IN INDIA.

"THE Messenger and Missionary Record" of the Presbyterian Church of England, noticing "Christian work in many lands," makes the following statements in regard to India:—

"Nothing has done so much mischief in India, to the missionary work, as the recent attempts of the Ritualistic party

in the Church of England to draw away converts from other missions. One such attempt has resulted very naturally, as described by Dr. Murray Mitchell in the 'Free Church Record,' in the recent going over of some 500 native converts to the Church of Rome. It seems that Dr. Douglas, the late bigoted Ritualistic Bishop of Bombay, 'went right out to the region occupied, and well occupied, for more than fifty years, in the district of Ahmednuggur, by the American mission. This intrusion was earnestly protested against in many quarters; but Bishop Douglas held all 'sectaries,' whether European or American, in utter scorn, and he paid not the slightest attention to the remonstrances. He gained converts, some from the American mission, by most unjustifiable means. He gave them, under the Propagation of the Gospel Society, 'priests' of the highest school, who have landed them in the Church of Rome. This high Anglican movement, so opposed to the spirit of the Evangelical Bishops of Calcutta of former times, is most mean and unjust and dishonorable in its assaults on other missions. It must be met by some conjoint action which it may be well to mature at the approaching mission conference."

RAPID PROGRESS IN FORMOSA.

"THE Presbyterian Record for the Dominion of Canada," states in regard to the mission of the Canada Presbyterian Church in the Island of Formosa, on the eastern coast of China:—

"Our pioneer missionary is the Rev. G. L. MacKay, who chose this as the field of his labors in 1872, and commenced a work the record and results of which savor more of romance than sober history. At last accounts, Mr. McKay reports that already thirteen chapels have been built, and each placed under the care of a trained native teacher. In addition to these, there are six students, five elders, two deacons, two Bible women, and seven schools, with about one hundred children. There are now 214 members on the communion-roll, admitted after strict examination and long probation."

GLEANINGS.

THE number of native Christians in India is given in the "New Missionary Directory" as 266,391, an increase of 42,133 in four years; and native communicants 68,689, an increase of 15,875. The Directory gives the names and addresses of 960 missionaries and native pastors in India proper, not including Burmah and Ceylon. — *Christian Weekly*. — "Two millions nine hundred and forty-three thousand five hundred and ninety-seven copies of Bibles, Testaments and Portions were circulated by the British and Foreign Bible Society within its financial year just closed. The expenditure for this enormous issue at home and abroad amounted to £227,865 18s. 1d." (about \$1,139,330).

DEATH.

AGAIN, for the third time within less than one year, death has taken a beloved child from Mr. and Mrs. Cole, of Erzroom, Eastern Turkey. The youngest, Edwin Royal, died July 6, aged four months and twenty-five days. The sorely afflicted parents will share in the deepest sympathies and the earnest prayers of many.

DEPARTURES.

REV. C. H. WHEELER and wife, Miss Harriet Seymour, and Miss Cyrene O. Van Duzee, of the Eastern Turkey mission, sailed from Boston, August 24, returning to their stations, accompanied by Miss Mary F. Bliss, from Galesburgh, Illinois, who is to be associated with Miss Van Duzee, at Erzroom.

Rev. John P. Jones and Mrs. Sarah A. (Hosford) Jones, from Hudson, Ohio, sailed from New York, September 7, on the way to join the Madura Mission. Mr. Jones was educated at Western Reserve College and Andover.

Rev. C. C. Tracy and wife, of the Western Turkey Mission, returning to their field; Rev. John E. Pierce and wife, formerly of Erzroom, Eastern Turkey, but now to join the Western Turkey Mission; Rev. James L. Fowle, from Woburn, Massachusetts (educated at Amherst College and Andover Theological Seminary), and Mrs. Caroline P. (Farnsworth) Fowle (daughter of Rev. W. P. Farnsworth, of Cesarea, Western Turkey), sailed from New York, September 12, on the way to Turkey. Mr. and Mrs. Fowle will spend the winter at Cesarea, and then are expected to join the Central Turkey Mission.

DONATIONS FOR A MISSION TO CENTRAL AFRICA.

West Newton, Mass., Miss M. A. Stevens	4 00	tember "Herald"),	304 72
Previously acknowledged (see Sep-			\$308 72

OFFERINGS FOR THE DEBT.

CHIEFLY PLEADED AT THE ANNUAL MEETING AT PROVIDENCE, OCTOBER 3D.

MASSACHUSETTS.		Previously acknowledged (see September "Herald"),	52,822 73
Boston, Peter Hobart,	50 00		
RHODE ISLAND.			\$52,887 73
Providence, C. H. 10; Phebe T. Martin, 5;	15 00		
	65 00		

DONATIONS RECEIVED IN AUGUST.

MAINE.			
Cumberland county.		Minot Centre, Cong. ch. and so.	30 80
Cape Elizabeth, Ligon Cong. ch.		New Gloucester. A. C. M. Foxcroft,	25 00
and so.	5 00	Portland, Plymouth Cong. ch. and	
Falmouth, 2d Cong. ch. and so.	1 50	so. to const. Rev. HERBERT W.	
Gorham, Cong. ch. and so.	17 00	LATHIE and JOHN M. GOULD, H. M.	
		150.03; 2d Parish (of wh. W. W.	

Thomas, 100, to const. CHARLES E. BARRETT, H. M., 147; Williston Cong. ch. and so. 24; St. Lawrence St. Cong. ch. and so. 11.60; Anon. 1;	333 63
South Freeport, Rev. Horatio Hsley, 5 00	
Standish, Cong. ch. and so. 21 00	
West Auburn, Cong. ch. and so. 10 00	
Yarmouth, Central Cong. ch. and so. 50 00—498 93	
Franklin county.	
Weld, Daniel D. Tappan,	2 00
Hancock county.	
Castine, Rev. Alfred E. Ives,	3 00
Kennebec county.	
Gardiner, Cong. ch. and so. 32 25	
Sidney, Cong. ch. and so. by J. S. 5 00	
Winthrop, N. S. Bourne,	4 00—41 25
Lincoln and Sagadahoc counties.	
Bath, Winter St. Cong. ch. and so. 20 00	
Phillipsburg, Cong. ch. and so. 16 00	
Topsham, Cong. ch. and so. 7; Mrs. David Patten, 20;	27 00—63 00
Oxford county.	
Andover, Cong. ch. and so. 10 00	
Bethel, 2d Cong. ch. and so. 20 00	
Oxford, Cong. ch. and so. 5 00	
Sumner, Cong. ch. and so. 6 00—41 00	
Penobscot county.	
Baugor, Central Cong. ch. and so. 300; 1st Cong. ch. and so. 14.93; A friend, 10;	324 93
Brewer, 1st Cong. ch. and so. 6 00	
Hampden, Cong. ch. and so. 25 26	
Orou, Cong. ch. and so. 12 00	
South Freeport, ———, 1 00	
St. Albans, Rev. Wm. S. Sewall,	2 24—371 53
Piscataquis county.	
Brownville, Cong. ch. and so. 9 00	
Dexter, Cong. ch. and so. 3 50	
Foxcroft and Dover, Cong. ch. and so. 44 00	
Garland, Cong. ch. and so. 7 25—63 75	
Somerset county.	
Norridgewock, Cong. ch. and so. 80 00	
Skowhegan, Cong. ch. and so. 22 00—102 00	
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so. 17 43	
North Bridgton, Cong. ch. and so. 11; A friend of Missions, 5;	16 00—33 43
Waldo county.	
Belfast, Mrs. F. D. Johnson, 25; Mrs. E. F. Cutter, 25;	50 00
Washington county.	
Milltown, Cong. ch. and so. 84 00	
Robbinston, Mrs. Lydia V. Snow,	10 00—94 00
York county.	
Alfred, Rev. B. P. Snow,	10 00
Kennebunk, Union Cong. ch. and so. 81 34	
Wells, 1st Cong. ch. and so. 24; 2d Cong. ch. and so. 12;	36 00—127 34
	1,491 23

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 3d Cong. ch. and so. 32; 2d Cong. ch. and so. 28; 1st Cong. ch. and so. 18.28;	78 28
Fitzwilliam, Cong. ch. and so. 37 15	
Jaffrey, Cong. ch. and so. 16 00	
Keen, 2d Cong. ch. and so. m. c. 7 60	
Roxbury, Brigham Nims,	10 00
Sullivan, Mrs. S. S. Drake, 5; Rev. S. S. Drake, 5;	10 00
Swansey, Cong. ch. and so. add'l, 50	
Troy, Cong. ch. and so. 13 58	
Walpole, Cong. ch. and so. 72 22	
Westmoreland, Cong. ch. and so. 2 50	
Winchester, Cong. ch. and so. 26.25; Rev. and Mrs. J. C. Smith, 10; Rev. and Mrs. E. Harmon, 10; A friend, 1;	47 25—295 08
Cocos county.	
Lancaster, Edward Phelps,	50 00
Grafton county.	
Bristol, Cong. ch. and so. 6 78	
Hanover, Dartmouth Relig. Society, 200 00	
Littleton, Cong. ch. and so. 107 22	
Orfordville, Cong. ch. and so. 8 00	
West Lebanon, Cong. ch. and so. 36 65—358 60	

Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Brookline, Cong. ch. and so. 8 01	
Greenfield, Union Cong. ch. and so. 40 00	
Greenville, Cong. ch. and so. 18 00	
Hancock, Cong. ch. and so. 7 00	
Hillsboro Centre, Cong. ch. and so. 7 00	
Mason, Cong. ch. and so. 4.50; Rev. Daniel Goodwin and family, 12;	16 50
Wilton, 2d Cong. ch. and so. 14 50—111 01	
Merrimac county, Aux. Society.	
Boscawen, Cong. ch. and so. 13 00	
Concord, West Cong. ch. and so. 16.10; G. M. Q., 5;	21 10
Franklin, Cong. ch. and so. 50 00	
Salisbury, T. D. Little, 5 00	
Tilton, Cong. ch. and so. 100 00	
Warner, Cong. ch. and so. 7.26; M. D. Wheeler, 3; Mrs. Frederick Eaton, 1;	11 26—200 36
Rockingham county.	
Epping, Cong. ch. and so. 40 00	
Exeter, 2d Cong. ch. and so. m. c. 3 20	
Greeland, Cong. ch. and so. 73 00	
Hampton, Cong. ch. and so. 20 23	
Kilguson, Cong. ch. and so. 20 00	
North Hampton, Cong. ch. and so. 13 50	
Plaistow and No. Haverhill, Mass. Cong. ch. and so. with other dona. to const. MRS. HANNAH H. BLY, ABBY H. CLEMENT, MRS. MARY B. JONES, and MRS. LUCY M. BRICKETT, H. M.	250 00
Portsmouth, North Cong. ch. and so. 125 00	
Raymond, Cong. ch. and so. 13 00	
Salem, Cong. ch. and so. 2; Rev. S. Bowker, 3;	5 00
South Newmarket, Cong. ch. and so. 8 00—570 93	
Strafford county.	
Dover, 1st Ch. Dr. Nathaniel Low, 10 00	
Gilmanton, Cong. ch. and so. 9 50	
Laconia, Cong. ch. and so. m. c. 10 79	
North Conway, Cong. ch. and so. 25 00	
Sanbornton, Cong. ch. and so. 35 00	
Tamworth, Cong. ch. and so. 22 00	
Wolfboro, 1st Cong. ch. and so. 30 00—142 29	
Sullivan county, Aux. Soc. N. W. Goddard, Tr.	
Acworth, Cong. ch. and so. 19 00	
Claremont, Cong. ch. and so. 12 90	
Grautham, A friend,	10 00—41 90
	1,770 17
Legacies. — Bow, Miss Sarah Brown, by L. D. Stevens, Ex'r,	50 00
Hollis, Mrs. Ruth Farley, by Perry M. Farley, Ex'r,	100 00—150 00
	1,920 17

VERMONT.

Addison county.	
Middlebury, A. H. M.	20 00
New Haven, Cong. ch. and so. 162 37	
Ripton, Cong. ch. and so. and Pastor,	30 00—212 37
Bennington county.	
Bennington, Albert Walker,	6 00
Bennington Centre, 1st Cong. ch. and so. 200 00	
Dorset, Cong. ch. and so. 30 32	
Manchester, Cong. ch. and so., to const. R. T. PURDY, H. M.	181 90
North Bennington, Cong. ch. and so. 20 11—388 33	
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so. 40 65	
East Hardwick, Cong. ch. and so. 7 00	
St. Johnsbury, A member of North Cong. ch. 500; Friends of Missions, 1,200; Executors of Erastus Fairbanks' Estate, 500;	2,200 00—2,247 65
Chittenden county.	
Chittenden co. ———, 50 00	
Hinesburgh, Cong. ch. and so. 7 50	
Jericho Centre, Cong. ch. and so. 32 50	
Milton, Cong. ch. and so. 24 00	
Richmond, Cong. ch. and so. 17 50	
West Milton, Cong. ch. and so. 13 00—144 50	

Essex county.	
Granby and Victory, Cong. ch. and so.	10 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	11 00
Grand Isle county.	
Wolcott, Cong. ch. and so.	16 00
Lamoille county.	
Stowe, Friends,	10 22
Orange county.	
Brookfield, 1st Cong. ch. and so. 10;	
Rev. Geo. B. Tolman, 5;	15 00
Chelsea, Cong. ch. and so. m. c.	30 00
Newbury, 1st Cong. ch. and so. (of	
wh. m. c. 8.50), to const. NELSON	
BAILEY, H. M.	103 00
Post Mills, Cong. ch. and so. m. c.	
8.25; H. H. Niles, 25;	33 25
Randolph, Cong. ch. and so.	11 00
Stratford, Cong. ch. and so.	47 60
Thetford, 1st Cong. ch. and so.	20 00
West Randolph, Cong. ch. and so.	34 00
Williamstown, Cong. ch. and so.	31 74—325 59
Orleans county.	
Brownington and Barton Lauding,	
Cong. ch. and so.	12 00
Derby, Cong. ch. and so. 12; Mrs.	
Orem Newcomb, 20;	32 00
East Coventry, Mrs. Phebe H. Plast-	
ridge,	2 00
Greensboro, Cong. ch. and so., for	
Papal Lands,	5 00
Morgan, Cong. ch. and so.	6 00
North Craftsbury, Cong. ch. and so.	15 00
West Charleston, Cong. ch. and so.	65 00—137 00
Rutland county.	
Castleton, Cong. ch. and so.	21 55
Clarendon, Rev. G. H. Morss,	5 00
Danby, Cong. ch. and so.	5 00
Middleton, Cong. ch. and so.	20 00
Pittsfield, Cong. ch. and so.	12 30
Pittsford, Mrs. Charles Walker, 15;	
Friend of Missions, 10;	25 00
W. Rutland, Cong. ch. and so.	90 00—178 85
Washington county Aux. Soc. G. W.	
Scott, Tr.	
Barre, Cong. ch. and so.	50 00
Berlin, Cong. ch. and so.	11 75
Northfield, Cong. ch. and so.	29 20
Plainfield, Cong. ch. and so.	8 50—99 45
Windham county, Aux. Soc. C. F.	
Thompson, Tr.	
Bellows Falls, Cong. ch. and so.	32 00
Brattleboro, Centre Cong. ch. and	
so. m. c.	97 84
Dummerston, Cong. ch. and so.	38 25
Fayetteville, Cong. ch. and so.	5 45
Jamaica, Cong. ch. and so.	1 00
Londonderry, Cong. ch. and so.	3 50
Putney, Rev. Amos Foster,	5 00
West Brattleboro, Cong. ch. and so.	54 49
Westminster, Cong. ch. and so.	
add'l,	2 20
Windham, Cong. ch. and so.	54 70—294 43
Windsor co. Aux. Soc. Rev. C. B.	
Drake and J. Steele, Tr's.	
Bethel, Cong. ch. and so. m. c.	2 16
Bridgewater, Cong. ch. and so.	6 83
Chester, Cong. ch. and so.	27 50
Gaysville, Cong. ch. and so.	6 00
Hartford, Cong. ch. and so.	35 34
Ludlow, Cong. ch. and so.	23 00
Norwich, Cong. ch. and so.	60 00
Royalton, Cong. ch. and so.	32 17
Sharon, Cong. ch. and so.	17 50
Springfield, Cong. ch. and so. m. c.	
10.10; A friend, 5; A. D. Hall, 1;	16 10
Weston, Cong. ch. and so.	7 00
Woodstock, 1st Cong. ch. and so.	
60.87; Frederick Billings, 100;	160 87—394 47
Jeffersonville,	1 00
	4,470 86
Legacies.—Essex, N. Lathrop, by S.	
G. Butler, Ex'r,	38 00
Windsor, Ephraim Cleveland, by	
Jonathan B. Farnsworth, Ex'r,	50 00
Woodstock, Mrs. Betsey B. Lathrop,	
by W. C. French, Ex'r,	23 00—111 00
	4,581 86

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. and so.	
m. c.	24 20
Harwich, Cong. ch. and so.	11 65
Orleans, Cong. ch. and so.	27 00
A Barnstable county traveler,	10 00—72 85
Berkshire county.	
Housatonic, Cong. ch. and so., to	
const. Rev. E. J. GIDDINGS, H. M.	50 16
Lee, Cong. ch. and so. m. c. 106.80;	
do. Gents' Assoc. 698.70;	800 00
Mill River, Miss M. R. Wilcox,	10 00
Pittsfield, 1st Cong. ch. and so.	
290.58; Rev. C. V. Spear, 200;	
Mrs. Morley, 5; Miss Morley, 1;	486 58—1,346 74
Bristol county.	
Attleboro Falls, Central Cong. ch.	
and so.	14 00
Fall River, Central Cong. ch. and	
so.	9 00
Norton, Trin. Cong. ch. and so.	118 70
Taunton, 1st Cong. ch. and so.	21 50—163 20
Brookfield Asso'n. William Hyde, Tr.	
Barre, Ev. Cong. ch. and so.	31 91
New Braintree, Cong. ch. and so.	77 00
No. Brookfield, 1st Cong. ch. and so.	50 00
Southbridge, A friend,	3 00
Ware, William Hyde and family,	
1,000; A friend, 10;	1,010 00—1,171 91
Dukes and Nantucket counties.	
Vineyard Haven, A friend,	10 00
Essex county.	
Andover, Chapel ch. and so. add'l,	11 00
Lawrence, Lawrence St. ch. and so.	
add'l,	30 00
North Andover, Cong. ch. and so.	
add'l,	60 00
Salem, Crombie St. ch. and so.	101 62
West Andover, Cong. ch. and so.	5 00—207 62
Essex county, North.	
Amesbury and Salisbury Mills Vil-	
lage, Cong. ch. and so.	15 00
Bradford, 1st Cong. ch. and so.	89 85
Georgetown, 1st Cong. ch. and so.	20 00
Haverhill, No. Cong. ch. and so.	
(of wh. for Papal lands, 40);	624 74
Ipswich, 1st Cong. ch. and so.	46 00
Newburyport, Prospect St. ch. and	
so. to const. Rev. JAMES H. ROSS,	
H. M.	92 43
West Haverhill, C. M. Smith,	100 00—988 02
Essex co. South Conf. of Ch's. C. M.	
Richardson, Tr.	
Beverly, Dane St. ch. and so. m. c.	1 45
Danvers, 1st Cong. ch. and so.	50 00
Gloucester, Ev. Cong. ch. and so.	100 00
Lynn, Chestnut St. ch. and so.	25 00
Manchester, Cong. ch. and so.	80 00
No. Beverly, Rev. E. W. Harrington,	25 00
Peabody, So. Cong. ch. and so. (of	
wh. m. c. 77.25), to const. Rev.	
WILLARD G. SPERRY, H. M.	277 25
Salem, South ch., a lady,	10 00
Saugus Centre, 1st Cong. ch. and so.	
m. c.	5 00
West Buxford, Cong. ch. and so.	27 75—611 45
Franklin co. Aux. Soc. William F.	
Root, Tr.	
Conway, Cong. ch. and so. m. c.	22 92
East Hawley, Cong. ch. and so.	11 12
Greenfield, Mrs. E. B. L.	5 00
Miller's Falls, Cong. ch. and so.	5 00
Northfield, Trin. Cong. ch. and so.	20 00
So. Deerfield, Cong. ch. and so.	40 00—104 04
Hampden co. Aux. Society. Charles	
Marsh, Tr.	
Blandford, Cong. ch. and so.	14 40
Chicopee, 1st Cong. ch. and so.	
62.20; 2d Cong. ch. and so. 62.47;	
3d Cong. ch. and so. 10;	134 67
East Longmeadow, Cong. ch. and so.	47 00
Feeding Hills, Cong. ch. and so.	8 12
Holyoke, 1st Cong. ch. and so.	17 33
Longmeadow, Gents' Benev. Soc.	
83.50; La. Benev. Soc. 27.15;	110 65
Ludlow, Cong. ch. and so.	60 00
Mitteneague, Cong. ch. and so.	12 68

Monson, Cong. ch. and so. (of wh. m. c. 7.62), 58.05; Mrs. M. S. Porter, 110; E. F. Morris, 125; 293 05	Littleton, Cong. ch. and so. 125; A friend, 50; 175 00
Palmer, Cong. ch. and so. 7 80	No. Leominster, Mrs. E. A. Thurston, 5 00
Springfield, 1st Cong. ch. and so. 64.32; A worshiper at Indian Orchard, 500; A friend, 1,000; Rom. 10:14, l. c. 1,000; One who would pay his debts, 100; S. Morris Coe, 10; Mrs. A. C. Hart, 5; 2,679 32	Pepperell, Cong. ch. and so. 13 59—484 09
Westfield, 2d Cong. ch. and so. 64 11	Norfolk county.
West Springfield, Park St. ch. and so. 35.34; 1st Cong. ch. and so. 12; 47 34-3,496 47	Braintree, 1st Cong. ch. and so. 75 08
Windsor, Cong. ch. and so. 12; 47 34-3,496 47	Brookline, Harvard Cong. ch. and so. 75; E. P. 10; 85 00
Amherst College church, 221.56; Cong. ch. and so. (of wh. m. c. 26.86), 106.47; 328 03	Canton, Elijah A. Morse, 500 00
Belchertown, Cong. ch. and so. 84 00	Franklin, Cong. ch. and so. 70 00
Cummington, East Village ch. and so. 16 40	Hyde Park, 1st Cong. ch. and so. 17 82
Enfield, Cong. ch. and so. 54 17	Holbrook, Cong. ch. and so. 50 93
East Hampton, Payson Cong. ch. and so. 750 00	Medfield, 2d Cong. ch. and so. to const. ELIZABETH BROWN, H. M. 108 00
Greenwich, Cong. ch. and so. 42 52	Medway, Village Cong. ch. and so. add'l, 3 00
Hadley, Russell ch. and so. (m. c.), 12 77	No. Weymouth, Pilgrim Cong. ch. and so. 46 00
Hatfield, Cong. ch. and so. 77 00	Quincy, Cong. ch. and so. 66 00
Haydenville, Cong. ch. and so. 15.25; by H. S.; 20 25	Sharon, Cong. ch. and so. 46 00
Huntington, 2d Cong. ch. and so. 35 54	So. Weymouth, 2d Cong. ch. and so. 57 00
Middlefield, Cong. ch. and so. 66 46	Walpole, Ortho. Cong. ch. and so. 27 00
Northampton, A friend, 100; Miss Clark, 1; 101 00	Wellesley College, Miss Lucia Clark, 20 00
Plainfield, Cong. ch. and so. 46 43	Wenham, A. Gould, 15 00
So. Hadley, 1st Cong. ch. and so. 28 00	Wrentham, Cong. ch. and so. 37 43
Southampton, Cong. ch. and so. with other dona. to const. STEPHEN LYMAN, H. M. 68 94	Wollaston Heights, Cong. Ch. and so. 5 00—1,229 26
West Hampton, Cong. ch. and so. 22 24	Old Colony Auxiliary.
Williamsburgh, Cong. ch. and so. 38 18—1,791 93	New Bedford, Trin. Cong. ch. and so. 149 15
Middlesex county.	North Rochester, Cong. ch. and so. 20 00
Auburndale, Cong. ch. and so. m. c. 121 70	Wareham, Cong. ch. and so. 75 00—244 15
Bedford, Trin. Cong. ch. and so. with other dona. to const. MOSES E. ROWE, H. M. 53.31; Mrs. R. Hamah Lane, 10; 63 31	Plymouth county.
Billerica, Cong. ch. and so. with other dona. to const. GEO. E. S. KINNEY, H. M. 50 00	Brookton, Porter Ev. Cong. ch. and so. 149.53; m. c. 50.59; 200 12
Cambridgeport, Pilgrim Cong. ch. and so. 100 10	Campello, South Cong. ch. and so. 100; Sarab Packard, 10; 110 00
Concord, Trin. Cong. ch. and so. 36 50	Middleboro, 1st Cong. ch. and so. 4 67
Framingham, Plymouth Cong. ch. and so. 20 00	Rockland, Cong. ch. and so. to const. R. J. LANE, H. M. 100 00
Lincoln, 1st Cong. ch. and so. 131 90	Scituate, Cong. ch. and so. 6 00—420 79
Lowell, Kirk St. Cong. ch. and so. (of wh. from Mrs. M. H. and Miss S. H. Stickney, to const. JENNIE A. SEGUIN, H. M. 100), 791; 1st Cong. ch. and so. 100; 891 00	Suffolk county.
Malden, 1st Cong. ch. Mrs. J. Sweetser, to const. JOSEPH SWEETSER, H. M. 100 00	Boston, Shawmut Ch. 1,022.79; 2d Ch. (Dorchester) (of wh. 513.92 from the ladies), 1,217.92; Mt. Vernon ch. 1,024; Old South ch. 700; Central ch. (Jamaica Plain) (of wh. 50 from E. L. Tead, with other dona., to const. Rev. E. S. TEAD, H. M.), 300; Park St. ch. 147; do. Mrs. Peter Hobart, 5; South Ev. ch. (West Roxbury) 149.15; Immanuel ch. 56; do. James Fisher, 50; A member of Union ch. 100; Eliot ch. 25; do. m. c. 30; do. Chas. W. Hill, 5; do. friends, 10; do. T. S. Thompson, 5; B. C. H. 1,000; "State Street," 100; S. D. Smith, 90; Gardner Edmands, 25; Miss Wheeler, 20; A friend, 15; S. B. Adams, 5; West Roxbury, Miss B. 5; Mr. Norton, 5; R. Marshall, 2; Box in the Cabinet, 2.80; 6,116 66
Newton, Elliot Cong. ch. and so. 400; Wm. H. WARDWELL with other dona. to const. self H. M. 50; 450 00	Worcester county, North.
Newton Centre, 1st Cong. ch. and so. 140 47	Ashburnham, 1st Cong. ch. and so. 56 66
Newton Highlands, Cong. ch. and so. 88 36	Hubbardston, Cong. ch. and so. 31 62
North Chelmsford, Cong. ch. and so. 23; Rev. B. F. Clark, 5; 28 00	Royalston, 1st Cong. ch. and so. (of wh. m. c. 25), 150 50
Reading, Mrs. A. Temple, 5 00	Templeton, Cong. ch. and so. 23 00
Somerville, Franklin St. ch. m. c. 8.34; Prospect Hill ch. m. c. 4.23; 12 57	Winchendon, No. Cong. ch. and so. m. c. 15; do. Friends, 30; 45 00—306 78
So. Framingham, A friend, 20 00	Worcester co. Central Asso'n. E. H. Sanford, Tr.
So. Natick, John Elliot Cong. ch. and so. 33 50	Sterling, Cong. ch. and so. 5 00
Wakefield, Cong. Ch. and so. 243 48	Webster, 1st Cong. ch. and so. 25 00
Waltham, Trin. Cong. ch. and so. 150 00	West Boylston, Cong. ch. and so. 25 00
Waverly, Cong. ch. and so. 35 41	Worcester, Central ch. and so. m. c. 19; Old South ch. cash, 2; David Whitcomb, 1,000; Philip L. Moon, 500; G. Henry Whitcomb, 100; A friend, to const. JAMES LOGAN, H. M. 200; 1,321 00—1,876 00
Wayland, Cong. ch. and so. 15 00	Worcester co. South Conf. of Ch's. William R. Hill, Tr.
West Newton, Miss M. A. Stevens, 5 00	Millbury, 2d Cong. ch. and so. add'l, 7 00
Winchester, Cong. ch. and so. 600 00—3,341 30	Saunderville, Cong. ch. and so. 20 00
Middlesex Union.	
Ashby, Cong. ch. and so. 16 75	
Dunstable, Cong. ch. and so. 18 00	
Fitchburg, Calv. Cong. ch. and so. 10; Rev. and Mrs. J. M. R. Eaton, 25 00	
Groton, Union Cong. ch. and so. 130 75	
Harvard, A. E. Hildreth, 100 00	

Whitinsville, Cong. ch. and so. (of m. c. 445.31),	2,750 56-2,777 56	
	26,760 82	
Legacies. — Athol, Mrs. Abigail Chap- lin, by Lewis Thorpe,	100 00	
Beverly, John Lovett, by James Hill, Ex'r,	1,311 31	
Groveland, Sarah Tuttle, add'l, by Langdon S. Ward, Ex'r,	12,705 00	
Monson, Andrew W. Porter, by E. F. Morris, Ex'r, in part (of which 500 for Papal Lands),	2,750 00	
Newbury, George P. Danforth, add'l,	200 25	
Whitinsville, E. W. Fletcher, by Charles P. Whitin, Ex'r,	500 00-17,566 56	
	41,327 38	
RHODE ISLAND.		
Barrington, Cong. ch. and so.	200 00	
Bristol, 1st Cong. ch. and so.	75 86	
Little Compton, United Cong. ch. and so.	43 00	
Newport, United Cong. ch. and so. m. c. 36.10; do. Rev. T. Thayer, D. D. 50;	86 10	
Pawtucket, Cong. ch. and so. add'l, 12; A friend, 50;	62 00	
Providence, Union Cong. ch. and so. 766.77; Pilgrim Cong. ch. and so. 500; Central Cong. ch. and so. 200; A friend, 5;	1,471 77	
River Point, Cong. ch. and so.	6 00	
—, A friend to missions,	15 00-1,959 73	
CONNECTICUT.		
Fairfield county.		
Brookfield, Cong. ch. and so.	15 73	
Darien, Cong. ch. and so.	41 12	
Easton, Cong. ch. and so.	35 00	
Fairfield, A member of Cong. ch.	15 00	
Georgetown, Cong. ch. and so. add'l,	4 61	
Greenwich, 2d Cong. ch. and so.	134 47	
Monroe, Cong. ch. and so.	32 06	
North Greenwich, Rev. Alpheus Winter,	5 00	
North Stamford, Cong. ch. and so.	16 00	
South Norwalk, Cong. ch. and so.	52 00	
Stamford, D. C. Comstock,	50 00	
Stratford, Cong. ch. and so. 61.50; Oronoque, m. c. 3.50;	70 00	
Wilton, Cong. ch. and so. m. c.	10 03—481 02	
Hartford county. E. W. Parsons, Tr.		
Berlin, Rev. Seth Bliss, add'l,	20 00	
East Windsor, Samantha Wells, a thank offering,	100 00	
Hartford, A friend, a thank offering, 100; Rev. W. S. Karr, 20; Mrs. L. Sargent, 20;	140 00	
Hockanum, Cong. ch. and so.	5 00	
Kensington, Cong. ch. and so. 23.98; Mrs. G. W. Ford, 10; Miss F. A. Robbins, 10;	43 98	
New Britain, South Cong. ch. and so.	211 49	
Rocky Hill, Cong. ch. and so.	41 53	
South Glastenbury, Cong. ch. and so.	9 00	
South Windsor, Cong. ch. and so.	5 00	
Thompsonville, James Ely,	10 00	
West Hartford, Cong. ch. and so.	76 52	
Windsor, Cong. ch. and so.	23 56	
Windsor Locks, Cong. ch. and so. for Papal Lands,	32 81—718 92	
Litchfield co. G. C. Woodruff, Tr.		
Barkhamsted, Cong. ch. and so.	10 00	
Colebrook, Cong. ch. and so.	20 75	
Falls Village, Cong. ch. and so.	5 00	
New Hartford, North Cong. ch. and so.	35 50	
South Canaan, Cong. ch. and so.	5 00	
Terryville, Cong. ch. and so., to const. Mrs. S. ALICE BULL, H. M.	101 20	
Thomaston, Cong. ch. and so.	30 56	
Torrington, Cong. ch. and so.	43 66	
Woodbury, A friend,	2 00—253 67	
Middlesex co. E. C. Hungerford, Tr.		
Centre Brook, Cong. ch. and so.	15 00	
Deep River, A friend,	2 00	
East Haddam, 1st Cong. ch. and so.	35 56	
East Hampton, 1st Cong. ch. and so., to const. H. E. CARPENTER, H. M. 121.50; Union Cong. ch. and so. 12.16;	183 66	
Haddam Neck, Cong. ch. and so.	14 35	
Higganum, Eliza S. Brooks,	5 00	
Middletown, 1st Cong. ch. and so. (of wh. 5 from S. Goodrich),	30 00	
Old Saybrook, Cong. ch. and so.	24 00	
Portland, A friend,	5 00—264 57	
New Haven co. F. T. Jarman, Agent.		
Derby, 1st Cong. ch. and so.	36 00	
Fair Haven, 1st Cong. ch. and so.	60 00	
Milford, Plymouth ch. and so.	22 26	
New Haven, Howard Ave. Cong. ch. and so. 55; Yale College ch. 25; Davenport Cong. ch. and so. 16.79; North Cong. ch. and so. m. c. 6; do. friends, 5; 1st Cong. ch. and so. m. c. 5.49; M. T. LANDFEAR, to const. self H. M. 100; S. Wells Williams, 40; A friend, 8; J. W. B. Dwight, 6;	266 23	
Northford, Cong. ch. and so.	4 00—388 54	
New London county. L. A. Hyde and L. C. Learned, Tr's.		
Franklin, Cong. ch. and so.	32 50	
Greenville, Cong. ch. and so.	81 50	
Griswold, 1st Cong. ch. and so. 2.50; m. c. 1.12; A friend, 15;	18 62	
Groton, Cong. ch. and so. to const. ERASTUS GALLUP, H. M.	115 45	
Hanover, Cong. ch. and so. with other dona. to const. WM. STORRS LEE, H. M.	64 50	
Mohegan, Cong. ch. and so.	12 22	
New London, 1st Cong. ch. and so. (of wh. for Papal Lands, 7.17), 112.70; 2d Cong. ch. and so. (of wh. m. c. 5.47), 1,452.08,		
North Stonington, Cong. ch. and so.	137 20	
Preston, Cong. ch. and so.	32 00—2,058 77	
Tolland county. E. C. Chapman, Tr.		
Andover, A friend,	10 00	
Bolton, Cong. ch. and so.	37 75	
Hebron, Rev. Andrew Sharpe,	10 00	
Mansfield, 2d Cong. ch. and so. (of wh. m. c. 13.31),	41 39	
Somers, Cong. ch. and so. m. c.	20 36	
Stafford Springs, Friends,	2 00—121 50	
Windham county.		
Abington, Cong. ch. and so.	10 00	
Ashford, A member of Cong. ch.	5 00	
Canterbury, Westminster Cong. ch. and so.	5 00	
Eastford, Cong. ch. and so.	24 75	
North Woodstock, Cong. ch. and so.	25 00	
Pomfret, 1st Cong. ch. and so.	30 00	
Scotland, Cong. ch. and so.	60 60	
West Killingly, Westfield Cong. ch. and so.	100 00	
Windham, Mrs. Charlotte Lathrop,	5 00—265 35	
	4,552 34	
Legacies. — Litchfield, Orlando F.		
Crane, add'l,	665 00	
Northfield, Rev. Elijah W. Tucker, by John A. Tucker,	100 00	
Thomaston, Henry Brooks, by J. R. Brooks, Ex'r,	195 00	
West Hartford, George A. Brace, in part,	1,146 97-2,106 97	
	6,659 31	
NEW YORK.		
Aquebogue, Cong. ch. and so.	37 00	
Binghamton, 1st Cong. ch. and so.	200 00	
Brooklyn, Clinton Ave. ch. E. Holmes, 75; do. H. R. Jones, 25; Mr. and Mrs. Jonathan W. Hayes, 100; Julius Davenport, 50;	250 00	
Buffalo, R. W. B.	250 00	
Cambria, Cong. ch. and so.	34 00	
Canaan Four Corners, Cong. ch. and so. 40.00	40 00	
Centre Lisle, A friend,	24 82	
Churchville, Cong. ch. and so.	44 00	
Clarkson, A friend,	15 00	

Clinton, "Preaching," 20; A Thank offering to the Lord, 4;	24 00
Crown Point, 1st Cong. ch. and so.	50 00
Danby, Cong. ch. and so.	25 00
Dryden, Rev. E. W. Root,	3 00
Dunnsville, W. G. Davis, M. D.	100 00
Frederonia, T. S. Hubbard, 50; Cash, 3;	53 00
Homer, Cong. ch. and so. 52.43; J. M. Schermerhorn, 200;	252 43
Ironville, Cong. ch. and so.	9 00
Java, Rev. O. M. Smith,	5 00
Junius, Rev. Alvin Cooper,	10 00
Miller's Place, Cong. ch. and so.	42 06
Movers, Presb. ch. 7; Mrs. S. S. Russell, 5; Rev. H. A. Russell, 5;	17 00
Mott's Corners, Cong. ch. and so. m. c.	1 20
Newark Valley, Cong. ch. and so.	44 31
New Lebanon, Cong. ch. and so.	12 43
New York, William E. Dodge, 1,250; Z. Stiles Ely, 500; G. G. Williams, 100; B. N. M. 25; Taber, ch. C. P. B. 20; Mrs. A. 15; I. J. 5; A friend, 1;	1,916 00
Nichols, Rev. A. D. Stowell,	8 00
No. Evans, A. B. Shepard,	10 00
Orleans, Rev. A. H. Parmelee,	2 00
Ogden Centre, Mrs. Mary A. Dyer,	10 00
Port Heury, R. E. Warner,	10 00
Port Richmond, T. S. Goodwin, M. D.	10 00
Pulaski, Cong. ch. and so.	15 13
Rensselaer Falls, Cong. ch. and so.	12 00
Ridgefield, Cong. ch. and so.	45 39
Sinclairville, E. C. Preston,	2 00
Smryna, Cong. ch. and so. with other dona. to const. H. M. Dixon, H. M. Syracuse, Rev. Dr. J. C. Holbrook, Wadham's Mills, Cong. ch. and so. West Bloomfield, Cong. ch. and so. West Farms, Mrs. A. Wood,	60 00 25 00 10 00 100 61 5 00 5 00—3,789 43

Legacies.—Vernon, James Tyler, by Charles P. Frisbie, Ex'r,	1,000 00
	4,789 43

NEW JERSEY.

Bloomfield, Z. B. Dodd, to const. Mrs. MINERVA LEEK, H. M.	100 00
Irrington, Rev. A. Underwood,	90 00
Newfield, Rev. Charles Willey,	20 00
New Market, Rev. E. N. Sawtell, D. D.	10 00
Orange Valley, Alex. Brownlie,	10 00
Parsippany, Mrs. Jane W. Ford, 20; Rev. C. C. Parker, 10; M. C. Edmond Parker (deceased), 10; Mary H. Parker, 5; Laura B. Parker, 5;	50 00—280 00

PENNSYLVANIA.

Philadelphia, "B."	50 00
Pittsburgh, Welsh Cong. ch. and so.	25 88
Sugar Grove, Mrs. Robert Weld,	6 00
Van Buren, Penn. Synod of Cum. Presb. ch.	76 86
Wilkes Barre, Welsh Cong. ch. and so.	7 00—165 74

MARYLAND.

Baltimore, Cong. ch. and so.	42 89
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DISTRICT OF COLUMBIA.

Washington, Peter Parker,	100 00
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ALABAMA.

Athens, Trin. Cong. ch. miss. Soc.	4 00
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TEXAS.

San Antonio, S. M. N.	2 50
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OHIO.

Austinburg, 1st Cong. ch. and so.	20 00
Belpre, Cong. ch. and so.	21 14
Berea, 1st Cong. ch. and so.	3 60
Brooklyn Village, Cong. ch. and so.	15 07
Burton, Cong. ch. and so.	67 19
Cincinnati, Seventh St. Cong. ch. and so. 150; Rev. B. P. Aydelott, D.D. 10;	160 00
Claridon, Cong. ch. and so.	26 10
Cleveland, 1st Cong. ch. and so. 76; Madison Ave. Cong. ch. and so. 3;	78 00

Columbus, High St. Cong. ch. and so. 4.43; A birth-day gift, 1;	5 43
Fitchville, 1st Cong. ch. and so. 18.52; 2d Cong. ch. and so. 6.09;	24 61
Hudson, Ch. of Christ in W. R. College, 13.05; E. W. Morley, 5;	18 05
Huntington, J. T. H.	5 00
Mesopotamia, Cong. ch. and so.	11 00
North Amberst, Cong. ch. and so.	50 00
Oberlin, Mrs. L. G. B. Hills, 20; Prof. E. P. Barrows, 10; A friend, 5;	35 00
Olive Green, Cong. ch. and so.	10 00
Pomeroy, Welsh Cong. ch. and so.	10 00
Richfield, Mrs. S. Shailer,	5 00
Ruggies, Tithes, M. S. T.	5 00
Rootstown, Cong. ch. and so. 20; Gad Case, 5;	25 00
Seville, L. W. Strong,	10 00
Strongsville, Cong. ch. and so.	5 00
Tallmadge, Rev. L. Shaw,	10 00
Toledo, 1st Cong. ch. and so.	2 00
Troy, Rev. Moses G. Grosvenor,	20 00
West Farmington, Widow S.	5 00—647 19

Legacies.—Burton, Deacon Gervase

Spring, by P. Hitechcock, Ex'r,	50 00
Ravenna, Benjamin Carter, by C. A. Reed, Adm'r,	500 00—550 00
	1,197 19

INDIANA.

Lowell, Thomas Peach,	10 00
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ILLINOIS.

Bartlett, Cong. ch. and so.	5 31
Batavia, Cong. ch. and so.	68 86
Beardstown, Cong. ch. and so.	50 00
Brimfield, Cong. ch. and so.	8 10
Chesterfield, Cong. ch. and so.	11 28
Chicago, New England ch., G. Herbert, 20; Plymouth ch. 4; C. G. Hammond, 2,000; Mark Skinner, 250; A friend, 20; Jotham Sewall, 2; A friend, 1;	2,297 00
Dover, Cong. ch. and so.	38 71
Geneseo, Cong. ch. and so.	123 83
Godfrey, Ch. of Christ, 30; Mrs. John Mason, 10;	40 00
Gridley, Cong. ch. and so.	10 00
Hennepin, Cong. ch. and so.	9 00
Illini, Cong. ch. and so.	14 75
Lake Forest, Rev. W. A. Nichols,	25 00
Lisbon, Cong. ch. and so.	13 16
Loda, Merriam Cong. ch. and so.	10 00
Lombard, Cong. ch. and so.	9 50
Maywood, Rev. C. C. Thayer,	3 00
Monison, Cong. ch. and so.	25 00
Nebraska, Cong. ch. and so.	2 50
Newark, Horace Day,	6 00
Oak Park, Cong. ch. and so. 34.20; A friend, 25; A friend, 20;	79 20
Ontario, Cong. ch. and so.	34 20
Payson, Cong. ch. and so. 70; J. K. Scarborough, 50;	120 00
Pittsfield, Mrs. Elizabeth Carter,	10 00
Polo, Robert Smith, 500; Rev. R. M. Pearson and wife, 5;	505 00
Solon Mills, R. R. Crosby,	2 00
Springfield, Mrs. Sarah J. Dickerman,	10 00
Wheaton, 1st Ch. of Christ,	8 50
Woodburn, Cong. ch. and so. 1.90; A. L. Sturges, 10;	11 90—3,551 85

MICHIGAN.

Alamo, Cong. ch. and so.	1 50
Benton Harbor, Cong. ch. and so.	6 00
Calumet, Cong. ch. and so.	231 71
Covert, 1st Cong. ch. and so., to const. Rev. E. J. ALDEN, H. M.	67 42
Dorr, 1st Cong. ch. and so.	9 90
Dorr Village, Cong. ch. and so.	4 10
East Saginaw, Mrs. W. W. Wilder,	3 00
Grand Haven, Cong. ch. and so.	3 27
Grand Ledge, Cong. ch. and so.	2 00
Illisdale, Rev. Hiram Smith,	10 00
Kalamazoo, A friend of missions,	3 00
Lansing, Plymouth Cong. ch. and so.	80 00
Mattawan, Cong. ch. and so.	8 00

Niles, William Wares,	20 00
Olivet, William J. Hickok,	25 00
Richland, "Additional,"	10 00
Union City, A friend,	100 00—574 90

MISSOURI.

Bonne Terre, Rev. E. T. Doane,	10 00
La Grange, Rev. John Schaerer,	1 50
Midway, Mrs. W. Schrader, 3; ———	
50c.	3 50—15 00

MINNESOTA.

Afton, Cong. ch. and so.	4 50
Audubon, Cong. ch. and so.	3 92
Berlin, Cong. ch. and so.	2 75
Freeborn, Cong. ch. and so.	4 00
Minneapolis, Plymouth ch. and so.	
144.96; Pilgrim Cong. ch. and so.	
2.40; 2d Cong. ch. and so. 2.25;	149 61
Plainview, Cong. ch. and so.	32 00
Princeton, Cong. ch. and so.	5 00
Rushford, Cong. ch. and so.	2 75
Sleepy Eye, Cong. ch. and so.	5 75
St. Paul, Ply. Cong. ch. and so.	84 72
Yucatan, Cong. ch. and so.	2 75—297 75

IOWA.

Anita, Cong. ch. and so.	3 24
Belmont, Rev. J. D. Sands,	1 00
Cass, Cong. ch. and so.	6 18
Chester Centre, Cong. ch. and so.	56 50
Clinton, Cong. ch. and so.	24 75
Denmark, Kellogg Day,	10 00
Dunlap, Cong. ch. and so.	15 86
Earlville, Cong. ch. and so.	14 00
Fairfax, Cong. ch. and so.	30 81
Fort Madison, Francis Sawyer,	10 00
Grinnell, D. Pinkerton,	1 00
Maquoketa, C. L. McCloy,	10 00
Marshalltown, Cong. ch. and so.	27 00
Ogden, Cong. ch. and so.	6 70
Osceola, Stephen Baird,	1 00
Postville, Cong. ch. and so.	27 00
Stuart, Cong. ch. and so.	14 00
Tabor, Cong. ch. and so. 48; Yo. Mis.	
Soc. 5.45;	53 45
Waterloo, Rev. Henry S. De Forest,	25 00
——, A Friend of missions,	5 00—342 49

WISCONSIN.

Appleton, Cong. ch. and so.	45 61
Beloit, 1st Cong. ch. and so. 30.40;	
Rev. Hope Brown, 5;	35 40
Bristol and Paris, Cong. ch. and so.	47 00
Burlington, Cong. ch. and so.	20 52
Delavan, Cong. ch. and so.	54 00
Durand, Cong. ch. and so.	12 00
Fort Howard, Cong. ch. and so.	32 00
Mazomanie, Cong. ch. and so.	7 50
Menomonie, Cong. ch. and so.	23 85
Milwaukee, Spring St. Cong. ch. and	
so.	23 10
Oshkosh, 1st Cong. ch. and so.	36 82
Oconomowoc, Cong. ch. and so.	15 00
Potosi, Cong. ch. and so.	12 00
Racine, 1st Presb. ch.	25 00
Ripon, A family,	100 00
Two Rivers, Franklyn S. Barnes,	5 00
Wauupun, Cong. ch. and so.	26 00
Wauwatosa, Cong. ch. and so.	37 00
Waukesha, Cong. ch. and so.	31 50
West Salem, Cong. ch. and so.	19 00
Whitewater, 1st Cong. ch. and so.	46 32—654 62

KANSAS.

Blue Rapids, Cong. ch. and so.	2 57
Ottawa, Cong. ch. and so.	5 00
Topeka, 1st Cong. ch. and so.	20 00
Wellsville, Cong. ch. and so.	6 75—34 32

NEBRASKA.

Camp Creek, Cong. ch. and so.	4 02
Crete, Ladies' Mis. Soc.	5 00
Fairfield, Cong. ch. and so.	8 33
Spring Ranch, Cong. ch. and so.	2 00
Steele City, Cong. ch. and so. m. o.	10 00
Strahnborg, Pilgrim Cong. ch. and so.	5 00
York, Benj. Bissell, 5; Mary R. Bis-	
sell, 2.50; B. B. Bissell, 2.50; Mrs.	
Sarah I. Spees, 1;	11 00—45 35

OREGON.

Oregon City, Cong. ch. and so.	10 23
Salem, 1st Cong. ch. and so.	23 00—33 23

CALIFORNIA.

Oakland, 1st Cong. ch. and so.	32 00
San Jose, Cong. ch. and so.	5 30—37 30

WASHINGTON TERRITORY.

Legacies. — Skokomish, Mrs. Myra Fair-	
bank Eells, to const. GERTIE F. EELLS,	
H. M.	100 00

DAKOTA TERRITORY.

Shiloh ch. 1.10; Mrs. C. M. Riggs, 5;	6 10
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FOREIGN LANDS AND MISSIONARY STATIONS.

China, Foochow, Rev. J. E. Walker,	
25; Native friends, 5.83;	30 88
Legacies. — Shanghai, Mrs. Eliza J.	
Bridgman, by Rev. R. Nelson,	
Adm'r,	1,385 37
So. Africa, Natal, Groutville, Rev. A.	
Abraham,	50 00
Turkey, — "Wanderer,"	15 00—1,481 25

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer.	
For several missions, in part,	6,053 96
" Kioto Home,	5,500 00
" Outfit of Miss Gardner,	325 00
" Refit of Miss Seymour,	162 50
" Medical outfit of Mrs. L. Bond,	50 00—12,091 46

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,	
Treasurer,	2,358 00
Beloit, Wis., 1st Cong. s. s., for pupil in	
China, 40.00, entered under Mis. School	
Enterprise in September "Herald."	

MISSION SCHOOL ENTERPRISE.

MAINE. — Bath, Winter st. s. s. 76.12;	
Phippsburg, Cong. s. s. 6.50; Presque Isle,	
Cong. s. s. 5; York, Cong. s. s. 8;	95 62
NEW HAMPSHIRE. — Pelham, Mrs. H. C. Wy-	
man, 20; E. W. Tyler, 10;	30 00
VERMONT. — Westminster, Little Girl's Miss.	
Circle, 1; West Randolph, Cong. s. s. for	
Mr. Montgomery's sch. Marsh, 20;	21 00
MASSACHUSETTS. — Boston, South Evan. s. s.	
for Kioto Training School, 15; Chelsea,	
Wallace F. Tenney, 50c; Chicopee, 3d	
Cong. s. s. 40; Lincoln, 1st Cong. s. s. for	
pupil at Foochow, 40; Natick, Cong. s. s.	
for teacher in India, 50; Orleans, Cong.	
s. s. 10; Worcester, Salem St. s. s. for	
Kioto Training School, 30;	185 50
CONNECTICUT. — Farmington, Cong. s. s. for	
Japan,	31 63
North Coventry, \$10; acknowledged in Au-	
gust "Herald" as from A. Kingsbury,	
should have been from Cong. s. s.	
NEW YORK. — Brooklyn, s. s. of Ch. of the	
Covenant, 6; Sherburne, Cong. s. s.	
157.61;	163 61
PENNSYLVANIA. — Gould Town, Cong. s. s.	3 50
OHIO. — Hudson, Cong. s. s. for Rev. J. P.	
Jones' work in Madura,	5 00
ILLINOIS. — Harvard, W. A. R. Dixon, 50c;	
Martha S. Dixon, 50c; Illinois Cong. s. s.	
3.25; Sandwich Cong. s. s. 5.00; Woodburn,	
Cong. s. s. 5;	14 25
MINNESOTA. — Plainview, Cong. s. s.	9 00
NEBRASKA. — Camp Creek Cong. s. s. 1.27;	
Fairfield Cong. s. s. 1.67;	2 94

Donations received in August,	66,762 25
" for the Debt, in August,	65 00

Legacies received in August,	66,817 25
	22,969 90
	\$89,787 16

Total, from Sept. 1st, 1877, to	
August 31st, 1878,	\$475,164.01

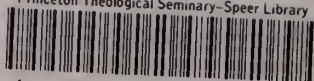
From the author, 150 copies of The Epistle to the Hebrews, with Notes by Rev. Henry Cowles, D. D., Oberlin, Ohio; for the missions of the Board.

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Missionary Herald

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